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A CRITICAL STUDY ON THE BUDDHAVAMSA

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By
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SCANNED

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To
My Parents

Dr. Lakshman Ch. Das



Mrs. Kamala Das



*Who from the core of the heart & mind have
poured blessings from my childhood for
progression.*

.....Sīlagandhasamo gandho Kuto nāma bhavissati
to samaṁ anuvāte ca paṭivāte ca vāyati.
Na pupphagandho paṭivātam eti na candanam tagaramalikā vā
satañ ca gandho paṭivātam eti sabbā disā sappuriso pavāti.
Candanaṁ tagaraṁ vā pi uppalam atha vassiki
etesam gandhajātānam sīlagandho anuttaro.

— From “Madhuratthavilāsinī.”

PREFACE

The work presents the literary excellency, historical value, ethical & religious aspects of the text *Buddhavāmsa* of *Khuddaka-Nikāya* in the pāli canon *Tipiṭaka*. In *Buddhavāmsa*, a literary gift of biographical poetry written in a novel way in a very simple & elegant style with sonorous verses (*gāthās*), the twenty four Previous Buddhas are not historical personages. The life of Gotama Buddha of 6th century B. C. the founder of Buddhism & Buddhas can be considered as a Kāvya embellished with all its characteristic grace & refinements. The two opening chapters of *Buddhavāmsa* are really excellent specimens of simple poetry, with bold imagery & sublime thoughts. *Buddhavāmsa* composed in Śloka metre, claims merit, not for historicity, but for poetry; still it is not without historical value.

In this present work, the thesis entitled “A Critical Study on the *Buddhavāmsa*” I have made an attempt to present and focus the truths of Buddhism embedded as gems in the words, similes, metaphors, myth, refrains etc. in the verses of *Buddhavāmsa* and the introspection which the poet conveyed with harmonizing faculty of imagination. With respect to the pāramīs, teachings of Gotama Buddha and the prediction of coming the Future Buddha Metteyya, a central point of *Buddhavāmsa*, a new view in new perspective & measure is the main thesis.

Guided by the Bodhisatta Ideal and Pāramīs or transcendental virtues a man can selflessly work for others raising man’s worth and proceed toward perfection of mind, and this inclination of man towards humanity & perfection may solve the problems of society and thereby can achieve emancipation from sufferings of the world and mankind’s genuine civilization.

On this occassion, I have to fulfil the most agreeable duty of acknowledgement by expressing my profound & extreme gratitude to Respected Professor Dr. Bela Bhattacharya, Department of Pāli, University of calcutta, for her constant guide, suggestions and help at every step, while writing this thesis.

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May all beings be happy.

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*Ye ca Buddhā Atī tā ca, / Ye ca Buddhā Anāgatā /
Paccuppannā Ca Ye Buddha / Aham Vandā mi Sabbadā //*

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CHAPTER - 1

INTRODUCTION

The historical & religious personage Gautama Buddha (Pali. Gotama Buddha) of C. 6th Century B. C., the light of Asia, was the founder of Buddhism. His main concern was how to remove sufferings & evil from life by eradicating the root causes rooted in the mind itself. It is a reality that one's pure and serene mind endowed with loving kindness, compassion, sympathetic joy and equanimity can make the family & consequently entire society and nation peaceful.

The Gotama Buddha taught to the civilized Aryans of India 25 Centuries ago a scientific religion containing the highest individualistic altruistic ethics, a philosophy of life built on psychological mysticism & a cosmogony which is in harmony with geology, astronomy, radioactivity and relativity.¹

Buddhism refers to Four Noble Truths (Cattāri Ariya Saccāni) of the existence of sufferings, cause of sufferings, it's cessation, the Noble Eightfold Path (Middle Path) to cessation of sufferings with the knowledge of dependent origination, by Mettā & Karuṇā (Universal love & compassion) towards all beings and god deeds & dedications for others. We have the verses²

Ye Keci pāñabhūt'atthi, / tasā vā thāvarā vā anavasesā,

dīghā vā ye mahantā vā

majjhimā rassak'āñuka-thūlā. — Verse No. 4

Dīṭṭhā vā ye vā adīṭṭhā, / Ye ca dūre vasanti avidūre,

bhutā vā sambhavesī vā

Sabbe Sattā bhavantu Sukhit'attā. — Verse No. 5.

Which mean “in this earth, those who exist, weak or strong, tall or big, middle or short, lean or bulky, seen or unseen, resides near or far, those who have born or will born - let all beings be happy” - A prayer of all Buddhists.

“Aviod all evil, do good & keep mind pure” - is Buddha’s message of deliverence, This ethical idealism finds expression in loving kindness to all beings.

There is also no agnosticism in Buddhism. The truth Absolute the Buddha has proclaimed, and that absolute wisdom culminating in the blessedness & peace of Nibbāna could be realized in this life in perfect consciousness, without having recourse to the foolish speculation of the whence & whither & the what am I? Neither belief in a creator nor the acceptance of a fatalistic determination, nor the rejection of a future life are considerd as essential for the realization of the perfect state.³

Buddhism showed the errors of monotheism, atheism, fatalism, nihilism, agnosticism, polytheism, materialism, Sensualism, asceticism, spiritualism, deism by analysing the contents of each of the then human beliefs in the society and brought about a great social revolution. Buddha-Saṅgha is an ideal pattern of a classless

society where the Brāhmaṇa as well as Pariah found a good place for self expression and development.⁴

Buddhist ethics seem to have played a more important role in Buddhism than in many other world religions. Unlike Christianity, Islam & Hinduism, Buddhism does not believe in the existence of God as the creator and governor of all beings. Human beings will be responsible for their actions. Moral cultivation, rather than faith, worship & sacrifice to a supreme being, dictates human destiny.⁵

Buddhism is a “humane” religion. It teaches us to love fellow human beings; the process of development of man, according to the principles enunciated by him, does not require the grace or assistance of God & it also does not refer to attainment of divinity as the final goal but its aim is how to become perfect human beings.⁶

The Treatise Buddhavāmsa of Khuddaka Nikāya in Tripiṭaka (Pali.Tripiṭaka), depicts the historical Gotama Buddha as the incarnation of the transcendent Buddha, who takes incarnations for the salvation of sentient beings through many meritorious deeds based on love for individual and collective happiness; it shows that ten pāramitās or pāramīs⁷ or Buddha Kārakā Dhammā are the virtues to be observed to become a Buddha. The truths upon which Buddha’s teachings are founded are natural. They have been taught⁸ in successive Kalpas or World Period cycles by certain illumined beings called the Buddhas.

Among the two major schools of thought in Buddhism,
1. Hinayāna (Little raft) or Theravāda (way of Elder’s) Buddhism,
2. Mahāyāna (Big raft) Buddhism which is established after the Theravāda or original Buddhism, claims to be the ‘Buddhism of

masses' & focuses on doctrines & beliefs which will lead people along the path to enlightenment & prepare them for the experience.

Mahāyāna Buddhists advocate that there is not just one Buddha but many; the ideal of Mahāyāna Buddhism is Buddhahood & everyone can attain Buddhahood if he becomes Bodhisatta 'first'⁹; all are potential Buddhas, for Buddhahood is not the special prerogative of specially graced persons.¹⁰

Mahāyāna has inculcated the conception of Bodhisatta¹¹ and it lays emphasis on the fourfold sublime existences (Cattāro brahmavihārā) which refers to the virtues of friendliness (mettā), compassion (Karunā), sympathy (muditā) & equanimity (Upekkhā) or evenmindedness & which constitutes the moral foundation of man & are indispensable to his peace & happiness.¹²

Bodhisatta Ideal is the most refined & the most beautiful that could ever, in this ego-centric world, be conceived of, for what is nobler than a life of service & purity?¹³ Every Bodhisatta practises ten perfections (pāramitās) to gain perfect enlightenment, sammāsambuddhahood.

Today the whole world is suffering from the malady of greed for material gains, intolerance, hatred & moral degradation; it is on the verge of destruction. To resist the peril of the society let us translate the mercy of pity of the Lord Buddha into our own lives. Let us achieve emancipation by leading the noble unselfish life of charity, truth for truth's sake, love for love's sake without expectation of reward & without fear of punishment following the cardinal Truths & Buddhism.¹⁴

NOTES & REFERENCES

1. *Mahabodhi Journal, Centenary Vol. Mahabodhi Society of India, Article: "Message of the Buddha" — Address delivered by Anagārika Dhammapāla at the Town Hall, New York, P. 78 ; Prof. S. Chaudhuri, Nāgārjuna & his examination of the theory of Relativity, Journal of Department of Pali, Calcutta University, Vol. 7. 1997, Page: 37-46.*
2. *Mettā-Sutta or Karanīyamettā-Sutta of Sutta-nipāta, PP. 25-26.*
3. *Ven. Anagārika Dhammapāla, "The Essentials of Buddhism", Mahabodhi Journal, Vol. 46, Feb-March, 1938, Mahabodhi Society of India, P. 76-87.*
4. *Dr. N. K. Bhagwat, "Buddhism and its Constitution to Universal Religion" — an article of Sambhasha, Mahabodhi Centenary Commemorative Volume, P-485, (Also in Mahabodhi Journal, vol. 64. Jan. 1956, PP. 2-10).*
5. *Laurence. C. Becker & Charlotte. B. Becker, Encyclopediad of Ethics, 2nd Ed, Vol. I, P. 163.*
6. *Sambhasha, Mahabodhi Centenary Commemorative volume, Sri A. K. Bandhopadhyaya's Article: "Humanism in Buddhism", P. 84-85; & in Mahabodhi Journal, Vol. 85. June-July 1977, PP. 215-217.*
7. *Pāramī = Pāram, beyond (i.e. bodhi or enlightenment) + ī, to go. Literally, it means that which enables one to go further shore. The Pāli term Pāramitā is also used in the same sense - Mahāthera Nārada, The Buddha & His Teachings, P-366; Ten transcendental virtues which*

in Pali are called pāramī. Ten pāramīs or pāramitās are dāna, Sīla, nekkhamma, Paññā, Viriya, Khanti, Sacca, adhiṭṭhāna, mettā & Upekkhā and each Pāramī or Pāramitā is of three degrees : Pāramī, Upapāramī & Paramatthapāramī.

Dānam Sīlañca nekkhammam Paññāviriyañca Kī disam

Khantisaccamadhiṭṭhānam mett'upekkhā ca Kī disā.

Dasapāramī tayā dhīra Kī disā lokanāyaka

Khatham upapāramī puṇṇā param'atthapāramī Katham.

— Verse 76-77, N. A. Jayawickrama, *Buddhavamsa & Cariyāpiṭaka*, Ratanacānkamanakanḍam, P. 6-7.

8. *Sambhasha, Mahabodhi centenary commemorative vol*, P. 486.
9. *A. C. Banerjee, Buddhism in India & Abroad*, P. 114.
10. *Mahāthera Nārada, The Buddha & His Teachings*, P. 337.
11. *Bodhisatta : One who is devoted to or intent on wisdom or enlightenment or a being aspiring to become a Buddha*. — *Nārada Mahāthera, The Buddha & His Teachings*, P. 337.
12. *Sambhasha, Mahabodhi centenary commemorative vol*. P. 111.
13. *Mahāthera Nārada, The Buddha & His Teachings*, P. 336.
14. *Mahabodhi Journal, Centenary Volume*, P. 83.

CHAPTER - 2

DATE OF COMPOSITION & PLACE OF BUDDHAVAMSA IN THE PĀLI CANONICAL LITERATURE

2.1. PĀLI CANONICAL LITERATURE & PLACE OF BUDDHAVAMSA:

The Pali Canon or the Tipitaka consists of the three Piṭakas.¹ Vinaya Piṭaka (Discipline Basket), Sutta-Piṭaka (Sermon Basket) & Abhidhamma Piṭaka (Metaphysical Basket). Vinaya-Piṭaka is the best source of information relating the ancient Buddhist order & monk life. Sutta-Piṭaka is the main source for the doctrine of Gotama Buddha. Abhidhamma Piṭaka contains abhidhamma² discourses.

Sutta-Piṭaka, the most significant literary works of Buddhism, contains proses, dialogues, legends, poems, fairytales, fables, Pithy-sayings & songs and is divided into five Nikāyas or collections : Dīgha-Nikāya, Majjhima-Nikāya, Saṃyutta-Nikāya, Aṅguttara-Nikāya & Khuddaka-Nikāya; the first four consist of Suttas or discourses which are cognate & homogeneous in character. While the Khuddakanikāya or “the collection of smaller pieces” or more properly “the collection of miscellanea” contains many smaller &

some voluminous books of the Pāli-canonical; but in respect of content & character the texts compiled here differ largely from one another.

The Khuddaka-Nikāya, the fifth & the last division, contains the following sixteen books: 1. Khuddaka-Pāṭha (shorter Texts), 2. Dhammapada (The way of truth), 3. Udāna (Paeans of Joy/ ecstatic utterance), 4. Itivuttaka ("Thus said Discourses), 5. Sutta-nipāta (collected Discourses), 6. Vimāna Vatthu (stories of celestial Mansions), 7. Petavatthu (stories of Petas/ghosts or deads), 8. Theragāthā (Psalms of the Brethren), 9. Therīgāthā (Psalms of the Sisters), 10. Jātaka (Birth stories of Bodhisatta), 11. Mahā-Niddesa (Long Expositions), 12. Cula-Niddesa (Short Expositions), 13. Paṭisambhidāmagga (Book on Analytical knowledge or The Path to Analysis), 14. Apadāna (Lives of Arahants), 15. Buddhavaṃsa (Lineage of Buddhas) & 16. Cariyā-piṭaka (Modes of conduct). Texts are composed for the most part in verse & contain all the most important works of Buddhist poetry. But as later Mahāniddesa & cula-niddesa are counted as one treatise "Niddesa" by Buddhaghosa³, total no. of books changed into fifteen. Hence the text Buddhavaṃsa is the fourteenth book of Khuddakanikāya. The word 'Buddhavaṃsa' is a combination of two words: 'Buddha' - which means one who attained enlightenment (Bodhi) and 'vaṃsa' (skt. vamśa) means 'genealogy', 'generation', 'order', hence also the "Chronicles" or the "story" of a house, a dynasty, an order of teaching etc. and hence in general a "history" going back to the earliest beginnings in titles like Buddhavaṃsa, Dīpavaṃsa, Mahāvaṃsa, Thūpavaṃsa, Dāthāvaṃsa etc, as also in the Sanskrit titles like Harivamsa, Raghuvamsa etc. Therefore 'Buddhavaṃsa' means the history of Buddhas or the lineage of Buddhas or "a description & exposition of the lineage of the Buddhas."

2.2. THE TREATISE BUDDHAVAMSA:

The Buddhavamsa⁴ or “History of the Buddhas” a less voluminous & fourteenth book of Khuddakanikāya, contains the history of the twenty four previous Buddhas supposed to have preceded the historical Gotama Buddha during the last twelve world cycles (Kalpas or Pali. Kappas)⁵ and of Gotama Buddha, the 25th Buddha.

In Buddhavamsa, Gotama Buddha gives in response to a question by his disciple Sāriputta an account (in verse) of his first forming resolve to become Buddha and his previous lives as Bodhisatta when he practised the Pāramitās during the regimes of twenty four Former Buddhas. There are three portions or nidānas in the Buddhavamsa: 1. The life history of the Gotama Buddha extending from the age in which the sacred assurance was vouchsafed to the Great Being at the foot of Dīpañkara Buddha, until his death in the character of Vessantara he was reborn in the Tusita Heaven, the joyous heaven in which all the Bodhisattas or beings about to become Buddhas are born prior to their last incarnation, is called the dūre-nidāna⁶ or the history of remote antiquity; 2. the history extending from the translation by death from Tusita to the attainment of Omniscience at the foot of the Bodhi or Bo-tree (Nigrodha-tree), is called avidūre-nidāna⁷ or the history of not far or nearer events / comparatively modern history, & 3. lastly the history from the attainment of Buddhahood under Bodhi tree to Parinibbāna and whatever else that intervened between these two is included under the Santike-nidāna⁸ i.e. contemporaneous history.

After an introductory chapter in first portion, one chapter is devoted to each of the 24 previous Buddhas depicted in a somewhat

dreary manner, in different heads⁹ (paricchedas) — how each earlier Buddha set the “wheel of the religion” in motion, the chief events took place and how Gotama Buddha as a Bodhisatta then worshipped each previous Buddha & how his own future Buddhahood was prophesised by the Buddha of that time, first by the Buddha Dīpaṅkara. Canto 26 relates to the life of Buddha Gotama. Then a pakinṇaka Kathā follows in which again the former Buddhas enumerated with three Buddhas as Taṇhaṅkara, Medhaṅkara & Sarañṅkara added & Metteyya, the future Buddha mentioned; last chapter contains a report on the distribution of the relics of Gotama Buddha.

The Buddhavaṁsa containing 28 cantos was propounded by the Supreme Buddha Gotama the omniscient Tathāgata while he was perambulating in the Ratanacāṅkama at the great Nigrodhavihāra at Kapilavastu, his object was to rescue his kinsmen & men from the torrents of the passion.¹⁰

Buddhavaṁsa depicts in verse 3-5 of Ratanacāṅka-manakanḍam,

Na h'ete jānanti sadevamānusā
Buddho ayam Kīdisako nar'uttamo
Iddhi balam paññābalañca Kīdisam
Buddhabalam loka-hitassa Kīdisam.

Na h'ete jānanti sadeva-mānusā
Buddho ayam īdisako naruttamo
Iddhi balam paññābalañca īdisam
Buddhabalam lokahitassa īdisam.

Handāham dassaissāmi Buddhabalam anuttaram
Caṅkamaṁ māpayissāmi nabhe ratana-maṇḍitam.

— ‘Not, Sir, do they, devas & men, know of what sort is a Buddha, best of men, of what sort is the power of efficient will, the power of wisdom, of what sort is Buddha-power for the good of the world. Not, Sir, do they, devas & men, know that a Buddha is such a best man, that such is the power of efficient will, the power of wisdom, that such is Buddha-power for the good of the world.

Come then, I will show supreme Buddha-power, ‘I will create a walk in the sky adorned with jewels’ — said Gotama Buddha.

We also have some important data from “The Madhuratthavilāsinī” (P.3-4) a commentary on Buddhavaṃsa by Mahāthera Buddhadatta¹¹ in the following way¹²:

KEN’AYAM DESITO TI ? i.e. Ayam Buddhavaṃso Kena desito? (By whom was this Buddhavaṃsa propounded?)

— “Sabbadhammesu appatihatñāṇacārena dasabalena, catuvesārajjavisāradena dhammarājena dhammassāminā tathāgatena Sabbaññūnā Sammāsambuddhena desito”; i.e. it (Buddhavaṃsa) was propounded by the supreme Buddha who acquired on infallible knowledge of all dhammā (Truth or Doctrine or Religion), who had achieved the four vessarajjāni, was the dhammarāja (the king of righteousness), the lord of justice, the omniscient Tathāgata.

KATTHA DESITO TI ? (Where did he propound it ?)

— Kapilavatthumahānagare Nigrodhārāmamahāvihāre paramrucirasandassane devamanussanayanananipātabhūte Ratana-caṅkame caṅkamantena desito. That means, He propounded it at the great city of Kapilavatthu, at great Nigrodhavihāra, in the act of

perambulating in the Ratanacaṅkama, which attracted the gaze of Gods & of man by its pre-eminent and exquisite beauty.

KASS'ATTHĀYA CA DESITO TI ? (On what account it was propounded?)

— “Dvāsitiyā nātisahassānam anekakoṭīnañ ca devamanussānam atthāya desito.” - He propounded it for the benefit of two thousand Kinsmam & of innumerable kotis (crores) of men & Gods.

KIM ATTHĀYA DESITO TI ? (On what account it was propounded ?)

— Caturoghanittaraṇatthāya desito - that means he propounded it that might rescue them (Kinsmen, men & Gods) from the four oghas (torrents of passions).

KADĀ DESITO IT ? When did he propound it ?

“Bhagavā hi paṭhamabodhiyam vīsatī vassāni anibaddhavāso hutvā'yattha yattha phāsu hoti tattha tatth'eva gantvā vasi.” i.e. Bhagavā (Gotama Buddha) during the first twenty years of his Buddhahood led a houseless life (of a pilgrim) sojourning at such places as he found most convenient to dwell in.

KATHAM ? (Where ?)

Paṭhamavassam Isipatane dhammadakkam pavattetvā aṭṭhārasabrahmakoṭiyo amatapāṇam pāyetvā Bārāṇasim upanissāya Isipatane migadāye vasi, dutiyavassam Rājagahaṁ upanissāya Veļuvanamahāvihāre, tatiyatutthāni pi tattha'eva, pañcamam Vesālim upanissāya Mahāvane Kuṭāgarasālāyam,

Chatthamam Mañkulapabbate, Sattamam Tāvatiṁsabhavane,
atthamam Bhagge Suṁsumāragirim upnissāya Bhesakalāvane,
navamam Kosambiyam, dasamam Pārileyyakavanasañde,
ekādasamam Nālāyabrāhmaṇagāme, dvādasamam Verañjāyam,
terasamam Cāliyapabbate, Cuddasamam Jetavanamahāvihāre,
pañcadasamam Kapilavatthumahānagare, Soḷasamam Ālavakam-
dametvā Caturāśītipāṇasahassāni amatapāṇam pāyetvā¹
Ālaviyam, Sattarasamam Rājagahe yeva, attharasamam
Cāliyapabbate va, tathā ekūnavīsatimam, vīsatimam pana
vassam Rājagahe yeva vasi.

Tena vuttam : bhagavā hi paṭhamabadiyam visati vassāni
anibaddhavāso hutvā yattha yattha phāsukam hoti tattha tatth'eva
gantvā vasī” ti.

Tato paṭṭhāya pana Sāvatthim yeva upanissāya
Jetavanamahāvīhāre ca Pubbārāme ca dhuvaparibhogavasena vasi.
Yadā pana “Satthā buddho hutvā Bārāṇasiyam Isipatane
migadāye paṭhamavassam vasitvā vutthavasso pavāretvā
Uruvelam gantvā tattha tayo māse vasanto tebhātikajāṭile dametvā
bhikkhusahassehi kataparivāro Phussamāsapuṇṇamāyam
Rājagaham gantvā dve māse tatth'eva vasi; tadā Bārāṇasito
nikkhantassa pañca māsā jātā, sakalo hemanto atikkanto
Udāyittherassa āgatadivasato sattaṭṭhadivasā vītivattā. So pana
Phaggaunamāsiyam Cintesi : atikkanto hemanto, vassntakālo
anuppatto,” Samayo tathāgatassa Kapilapuram gantum ti. “So evam
cintento paṭhamattāhi gāthāhi gamanavaṇṇam vanṇesi.”

Atha Satthā tassa vacanam sutvā nātisaṅgham Kātukāmo
hutvā “Āngamagadhavāsinam dasahi Sahassehi Kapila-
vatthuvāsinam dasahi sahassaehī ti sabbeh'eva vīsatiyā
Khīṇāsavasahasessehi parivuto Rājagahato nikkhmitvā divase

divase yojanam gacchanto Rājagahato Saṭṭhīyojanam
Kapilapuraṁ dvīhi māsehi sampāpuṇitvā” tatha nātīnam
vandāpanattham yamakapāṭihāriyam akāsi. Tad’āyaṁ
Buddhavamso destio.

So, the Gotama Buddha after enlightenment spent in the first year at the Isipatana (in Bārāṇasī) turning the wheel of religion (dhammacakka-pavattana) or delivering his the very first religious discourse and administering to eighteen Koṭis (crores) of Brahma the heavenly draught (nibbāna). The 2nd year he dwelt at the veṭuvanamahāvihāra in Rājagaha for the spiritual welfare of that city : The 3rd & 4th year also he dwelt at the veṭuvanamahāvihāra in Rājagaha i.e. at the same place. Out of consideration for vesāli, he dwelt the 5th year of his wandering in the Kuṭāgāra-sālā in the Mahāvanavihāra near that city. He spent the 6th year at Makula mountain and the 7th in Tāvatimśa bhavana (one of the devalokas).

The 8th year, for the welfare of sumsumāra mountain, near Bhagga, he dwelt in the wilderness of Bheskalā, and the 9th year at Kosambi, the 10th year in the Pārileyya wilderness, the 11th year in the brāhmaṇi village Nālā, the 12th year at Verañjā, the 13th year at the Cāli (or cāliya) mountain, the 14th year at the Jetavanavihāra in Sāvatthīpura, the 15th at the great city Kapilavatthu, the 16th at the Ālavī, subduing Ālayaka (an evil spirit) & administrating the heavenly draught to eighty four thousand living creatures.

He stayed the 17th year at Rājagaha & the 18th at the Cāli mountain; the 19th year also in the same place as 18th.

He resided the twentieth year of his wandering in carrier life at Rājagaha. And so it said that, Bhagavā during the first twenty years

of his Buddhahood led a houseless life of a pilgrim sojourning at such such places as he found most convient to dwell in.

After spending 20 years of his carrier-life as Buddha he exclusively dwelt either at the Jetavanamahāvihāra for the spiritual welfare sāvatthipura or at Pubārāma for the welfare of Sāketapura, deriving his subsistence by alms (from those cities). On Satthā (the divine teacher Sakya) becoming Buddha held his first vassa (year) at the Isipatana (an edifice situated at Bārānasi), at a place so secluded that no wild animal was disturbed; and having completed his vassa there, repaired to Uruvela where he tarried three months. Having there converted three ascetics (jaṭilas) who were brothers, attended by his fraternity of a thousand bhikkhus, he proceeded to Rājagaha on the fullmoon day of the month Phussa (December-January) and sojourned there two months. Five months had then elapsed since his departure from Bārānasi. The hemanta was also over; and it was also 7or 8 days after the arrival of the emissary Udāyi. That individual, in the month of Phagguna (Feb-March), thus thought, “The hemanta is past, & the vassanta (spring) is arrived, and it is the time Tathāgata promised to repair to Kapilavatthu.” Having thus reflected, he set forth the gratifications of a visit to his native city (in a poem of sixty verses) to Buddha.

Thereupon Satthā, on his hearing of this appeal, disposed to gratify the wishes of his relatives, attended by ten thousand bhikkhus of various tribes, from Aṅga and Magadha, and by ten thousand from Kapilavatthu, being altogether twenty thousand sanctified arahats, set out from Rājagaha. By only travelling daily at the rate of one yojana, he reached the city of Kapilavatthu, which is distant from Rājagaha sixty yojanas, in two months; and in order that he might command the reverence of his relations, he perfromed a pair

of miracles (of two opposite results). It was upon this occasion that he propounded the Buddhavāma.

KASSA VACANAM TI ? (Whose discourse is it ?)

“Sāvakapacceka-buddhānam asādhāraṇam Sammāsa-m-buddhass’eva vacanam” - It is the discourse of Supreme Buddha perfectly enlightened, who is not to be compared with the priesthood and the Pacceka-buddhas; he is extra ordinary.

“KENA C’ĀBHATO TI ?” (By whom has it been perpetuated ?)

Ācariyaparamparāya ābhato. Ayaṁ hi Sāriputtathero Bhaddajī Tisso Kosiyaputto Siggavo Moggaliputto Sudatto Dhammiko Dāsako Sonako Revato ti evam ādīhi yāva tatiyasaṅgītikālā ābhato, tato uddham pi tesam yeva Sissānusissehī ti evam tāva ācariyaparamparāya yāv’ajjakālā ābhato” ti veditabbo. — It has been perpetuated by the generation of unbroken succession of theras - Sāriputta, Bhaddaji, Tissa kosiyaputta, Siggava, Moggaliputta, Sudatta, Dhammika, Dāssaka, Sonaka & Revata. By these it was brought to the period when 3rd convocation was held and subsequently by their disciples up to the present day i.e. by the transmission from the preceptor to disciples, it was brought onwards.

The contents of Buddhavāma partly overlaps with the Jātakā-nidāna where verses from Buddhavāma are quoted, The same is true for the introduction to the Atthasālinī. A quotation from an otherwise unknown Dvādasasahassabuddhavāma, which may be ascribed to the Abhayagirivihārin has been discovered¹³ recently by P. Skilling.

Nidāna-kathā, the introductory chapter of Jātakaṭṭhakathā (a commentary of Jātaka) gives the life history of Gotama Buddha in three sections similar to Buddhavāṃsa with a variation in third section. It is written on the central theme of Buddhavāṃsa & Cariyāpiṭaka, & represents an earlier phase in the development of the Buddha legend.¹⁴ Jātakas are “stories from the earlier births (of Buddha) or “Bodhisatta¹⁵-stories” which describe how Bodhisatta in his earlier existences lays a role, whether as a hero of the story or as a sub-ordinate or as a spectator.

Gotama the Buddha is called Bodhisatta upto the moment when he attained enlightenment, but not only in his last earthly life, but also in all the innumerable existences which he as human being, as animal or as God (shining one) — has passed through before he was reborn, for the last time, as son of the Sākiya king Suddhodana of Kapilavatthu.¹⁶

In the Buddhavāṃsa it is sought to inter-connect the biographies of twenty five Buddhas by a continuous chain of progress of a single Bodhisatta who had the resolve (pañidhāna, skt. pranidhāna) to become Buddha at all costs & the career of a Bodhisatta proceeded through the fullfilment of the ten pāramitās or perfections all of which occur in the Buddhavāṃsa.¹⁷

The object of the text Buddhavāṃsa in sonorous verse & śloka metre, is to celebrate, depict, & glorify ten pāramitās and project & highlight the doctrine of Buddhahood. Through a bird’s-eye view of Pāli literature and poetry only, Buddhavāṃsa is a text representative of Carita Kāvya class.^{18A} Also according to the division of the canon into nine aṅgas (navaṅga buddhasāsana) the contents of Buddhavāṃsa may claim three aṅgas : Jātakam

(Buddha's previous lives as Bodhisattas), Abbhutadhammaṁ (Suttas delivered on supernatural elements) & Vedallam [the Buddha's message in the form of vedalla (skt. Vaidurya) or gem.]^{18B}

The whole Buddhavāṁsa is defined as pucchāvasika¹⁹ (Buddhavāṁsa commentary, 65,4) because Sāriputta asks the Buddha a question and the Gotama Buddha in his turn answers.

As to the author of Buddhavāṁsa, there are controversies. According to Prof. T. W. Rhys Davids, Buddhavāṁsa is the work of an unknown author.²⁰ Prof. C.A.F. Rhys Davids in his editorial note on the Minor Anthologies of the Pāli canon. Part III, BV & CP, commented : “we can with plausibility imagine the author or authors to have been inmates of a Vihāra, say at Kapilavatthu, one of the centres referred to in Saṁyutta Nikāya, Mahāvagga (P. 369 ff) or Rājagaha...”. N. K. Singh & B. Baruah describe that “the Buddhavāṁsa, a poem is ascribed to therā Kassapa”.²¹ But G. P. Malalasekara in his Dictionary of Pāli proper names commented : “The Gandhavāṁsa speaks of a Buddhavāṁsa written by an author named Kassapa. This is probably not the same work.”²² There are also more than one Kassapa who are “the writers of various periods.”²³

The Gandhavāṁsa states that the therā Kassapa who is the author of Anāgatavāṁsa is also the author of the Mohavicchedani, Vimaticchedani & the Buddhavāṁsa. The Sāsanavaṁsadīpa (verse no. 1204) says that “he (Kassapa) was a poet who lived in the coḷa country, but nothing other is known, either of his date or of his other works. It is certain that the Buddhavāṁsa which is supposed to have written by the author Kassapa of Anāgatavāṁsa, was different from the canonical works of the same name.” (G. P.

Malalasekara; Pali literature of Ceylon, P. 160). Hence, any Elder Thera Kassapa or whoever may be the author of the treatise *Buddhavāmsa*, he is necessarily a poet and the *Buddhavāmsa* is a nice, refined, sublime, religious poem.

2. 3. Date of composition of *Buddhavāmsa*.

As the *Buddhavāmsa* belongs to Pali-canonical *Tipiṭaka*, let first consider the period of composition of *Tipiṭaka*. Two basic facts²⁴ have to be considered, first, the Buddhist canon belongs to the class of anonymous literature. It has not been shaped by one single author, but it has been growing over a long period of time. The 2nd important fact is that this literature has been handed down orally for a considerable time. As far as the *Sutta-piṭaka* is concerned this task was entrusted to the *bhāṇakas* or reciters. These *bhāṇakas* may also have been the redactors of the texts, if the information that the *Dīghabhaṇakas* incorporated the *Khuddakanikāya* into the *Abhidhammapiṭaka* is taken into consideration. It is important for the tradition that the *bhāṇakas* specialized in individual *Nikāyas*, because this may be one of the reasons why parallel texts were created; every branch of specialists endeavoured to have some knowledge on all important aspects of teaching in their respective repertoire.²⁵

In the *Tipiṭaka*, the Pāli-canonical of Buddhists most of the speeches & addresses are attributed to the Buddha himself; it is also told at length & in detail, where & on which occasion the Master delivered a speech or addressed a gathering but what really originates from Buddha Gotama can perhaps be hardly ever decided, for he left behind very little in writing, many speeches & addresses of him have been preserved in the memory of his faithful disciples

& have handed down to posterity. Because in the sixth century B.C. when Buddhism originated writing was hardly used. Recitation & memorisation were means for the preservation of records & Gotama Buddha's speeches, sayings, discourses, conversations were accordingly handed down orally through succession of teachers (*ācariyaparamparā*)²⁶

Although none of the works belonging to the Buddhist literature may originate from the time of Buddha, Yet individual texts contained in these works may perhaps be considered as the words of Buddha.²⁷ Among the early disciples of Buddha, there were also certainly some excellent scholars & some of them might be the authors²⁸ of a few of the speeches, sayings & poems found in collections.

As the Tipiṭaka is a large collection of speeches or dialogues, of saying, songs, stories, & rules of the holy order it is obvious & evident that such collections can only be the finale of a long period of literary activity preceding them & that their constituents must belong to various epochs.²⁹ According to the Buddhist tradition such a finale took place very early. For it is reported that a few weeks after mahāparinibbāna of Gotama Buddha, first Buddhist council was held in Rājagaha town (modern Rājagir) in order to fix a canon of religion & of orderly discipline.³⁰ But for compiling a canon of sacred texts of the kind of Tipiṭaka the time that had lapsed after the death of Buddha was, still however too short. The gradual formation of the canon may be imagined to have come about in the way, that in particular monastic orders the memories of the speeches & dialogues of the master were kept alive so far as they were known at all. Hence the introductory words “evam me Sutam” (Thus have I heard). At larger gatherings, as at the councils,

these particular contributions were examined and given monastic sanction in favourable cases. In this way the material grew continually & was classified into particular collections. (W. Geiger, Pali Literature & Language, P. 10.)

It was further developed a hundred years later at the 2nd Buddhist council of Vesāli, the chief cause of which was the cropping up of certain wrong views which were threatening to undermine monastic discipline & there arose the schism of the Theravādins & the Mahāsāṅghikas. The main body of the canon therefore should have been collected in the first centuries after the death of Buddha (W. Geiger, Pali Literature & Language, P. 10).

A real canon of sacred texts was compiled probably only during the third council³¹, which (according to the report of the chronicles of Ceylon), although highly embellished with legends, is still in its essence certainly creditable, took place at the time of the famous king Aśoka (Pāli. Asoka; Life span : 304 B.C.-232 B.C.) under the presidentship of thera Tissa Moggaliputta, the immediate disciple of Buddha, who 236 years after the death of Buddha convened an assembly of thousand monks in the city of Pātaliputra (Patna), with the object of compiling a canon of texts of the true religion of Theravāda (the doctrine of elders) in a period between 242 & 231 B. C.³²

There is a historical fact that Mahinda, the younger brother (according to another tradition, the son) of Aśoka, introduced Buddhism into Ceylon and brought the texts of the canon along with him which are supposed to have been handed down orally at first until under the Singhalese king Vaṭṭagāmani, in the 1st century B. C. these were committed to writing. In the opinion of the

Buddhists of Ceylon it is the canon which was compiled during the third council, brought to Ceylon (Sri Laṅkā) by Mahinda & recorded under Vaṭṭagāmani that is also the same as our Pāli-canonical Tipiṭaka as it we have even today.³³

Another important fact that the Tipiṭaka is written in the language Pāli, a literary language which was exclusively as such only by the Buddhists, & like all literary languages it developed more or less out of a mixture of dialects. The time & place of origin of this literary language cannot be determined with any degree of certainty. It is probable that immediately after Asoka, it developed as a compromise between various dialects spoken in the vast territory of whole central India to North-west too, among the Buddhist monks engaged in handing down the territory the Theravāda canon & it is for this reason, ‘Pali’ bears so many different Indo-Aryan dialects.³⁴ However, before Tipiṭaka texts were fixed in Pali & had reached in Ceylon, they probably also passed through the changes in contents. For in the period from the 3rd century to 1st century B. C. when writing down took place & occasionally even still later, the texts suffered many a change that especially much was added, and that in many cases commentaries penetrated into the texts & became mixed with them. Thus the collections must have increased in extent & the centuries have surely not passed without leaving traces.³⁵ Still it can be said that to a very large extent the main mass of Pali Tipiṭaka might not differ much from the Māgadhi canon of the 3rd century B. C. compiled at Pāṭliputra and the fact that a Pāli canon was well known in North India as late as in the 2nd & 3rd centuries A.D., is proved by a quotation about the “four noble truths” in an inscription dating from this period in Saranath, [S. Konow, Epigraphy Indica IX, 1908, 291ff and Dharmananda Kosambi, Ind. Ant. 1910, 217.] In

inscriptions from Swat in the extreme North-West of India written at the close of first century B.C. or in the first-half of the first century A.D. it is found Sanskrit verses which seem to be literal translations from the Pāli of verses of the Mahāparinibbāna-Sutta & the Dhammapada. [G. Bühler, Epigraphia Indica, IV, 133 ff.]

In the edict of Bairat or Bhabra by king Asoka in the year 249 B.C., the king says to the monks of Magadha, “All that has been said by Lord Buddha is well said,” but he names the titles of 7 texts recommending the study of the texts. These texts, partly with the same titles and partly with similar titles then existed, can be proved in the Suttapiṭaka.³⁶ Majority of the Inscriptions on the famous stupas of Bharhut (250-150 B.C.) & Sanchi (300 B.C.) are written in the same characters as the inscriptions of Asoka. These inscriptions prove beyond the shadow of a doubt, that the reliefs on Bharhut & Sanchi depict Jātakas i.e. “Stories from former births of Buddha” and the votive inscriptions show the epithet of monks as “bhāṇaka” (reciter), “Suttamiṭaka” (Sutta-reciter), “Pañcanekāyika” (knower of the five nikāyas), “Peṭakin” (Knower of Piṭakas) and the Dhammadhikā (“preacher of the doctrine”).³⁷

From all these it follows that, at some period prior to the 2nd century B.C. probably as early as the time of Asoka or a little later, there was a Buddhist canon, which with Pāli-canonical partly resembled very closely, if not entirely identical. According to W. Geiger, “It is also remarkable that the name of king Asoka, who is so much praised in all Buddhist order has never been mentioned in the canon. The assumption is justified therefore that in Asoka’s time the formation of the canon had been practically completed. In the first few centuries, however the canon used to be handed down orally.” [W. Geiger, Pali Literature & Language, P-II]. Also the non-canonical

Pāli Literature Milindapañha of 1st century A.D., the chronicles of Ceylon Dīpavamsa & Mahāvamsa & a rich literature following the Tipiṭaka presuppose the existence of the Tipiṭaka at least as early as the early centuries of the Christian era. The Buddhist Sanskrit literature in good Sanskrit and mixed Sanskrit, even testifies to the age & the faithfulness of the Pāli transmission.³⁸

We also read from one very particular Sutta of Khuddakanikāya which occurs many times³⁹ mentions a prediction of the dangers that threaten the religion of the Buddha in the future; one of these dangers is that the monks do not like to hear & learn any more “the profound, significant, eternal suttantas dealing with the void”⁴⁰ but they like to lend their ears only to the heretical Suttantas embellished with beautiful words & syllables, composed by poets, & proclaimed by the pupils. This leads one to think that at first, generally, the poetical pieces were not recognised, that their right to holiness was disputed & that they were only subsequently compiled into a Nikāya, precisely into the khuddakanikāya; this presumption is based on the fact that the main content of this collection is composed of works of the art of poetry—like sayings, songs, poems, fairytales & fables. It is possible that subsequently some other texts also which were not poetic but generally not recognised in their genuinessess were included in this collection, Khuddakanikāya, was completed only at a later date.⁴¹

It cannot be doubted that the works compiled here originated at different periods & were originally not meant to form parts of a collection.⁴² And although the collection as such is one of the latest compilations of the canon, yet it contains besides comparatively younger handiworks, also many of the oldest Buddhist poems. Indeed it contains all those works of Buddhist literature which are among the most significant creations of Indian poetic art. It is also

known to us that the pāli-literature chiefly consists of the Buddhist scriptures and their commentaries & many peculiarities of the canon may be understood only if the way in which it came about is kept in view & it is remembered that it was handed down orally for nearly four hundred years.⁴³

The commentator of the Buddhavāmsa says that the work was proclaimed & delivered by Gotama Buddha himself and was transmitted further down by an unbroken series of Theras upto the time of the third council and similarly from then onwards by an unbroken series of teachers & pupils. But M. Winternitz comments : “We will not believe what the commentator says because the order texts know only 6 predecessors of Gotama, but we will have to count the Buddhavāmsa as belonging to the latest products of the canonical Pāli literature. It is indeed full of that worship and deification of Buddha which is not known to the oldest Tipiṭaka texts, but which is in full bloom in the Buddhist Sanskrit Literature, especially that of the Mahāyāna.”⁴⁴

It is a historical fact that after Mahāparinibbāna of Gotama Buddha dissension arose among the monks in regard to the actual words of the Master & their interpretations which ultimately led to eighteen or more sects in Buddhism within a few hundred years & in course of time Buddhism divided into two sections-Hīnayāna & Mahāsaṅghikas (monks of Mahāsaṅgiti) respectively.

Mahāsaṅghikas laid the foundation of Mahāyāna Buddhism sometimes between 1 century B.C. & 1 Century A.D.⁴⁵ Hīnayāna Buddhism prevails in Sri Lanka (Ceylon), Myanmer (Burma), Thailand (Siam), cambodia & other countries, while Mahāyāna in Tibet, Nepal, China, Japan & others.

In the philosophy of Theravāda or Hīnayāna, when an ascetic reaches the perfect state of dispassionateness, nibbāna, he becomes a ‘worthy man’ an Arhat; the life of an Arhat is the ideal of the followers of this school, ‘a life where all (future) birth is at an end, where the holy-life is fully achieved, where all that had to be done has been done, & there is no more return to worldly life.⁴⁶

Again the Pali-canonical Tipiṭaka forms the basis of Hinayāna while Mahāyāna has no threefold division of the canon. In the Pali-canonical, Buddha is very often only a human being. As a man he was born, as a Buddha he lived, & as a Buddha his life came to an end. Though human, he became an extra-ordinary man owing to his unique characteristics, he could attain enlightenment through the rigid practice of austerity, still, he has become a Super-human being who was able to achieve some miracles & he finally sank into Nibbāna. Only his doctrine, & in any case his relics are left behind as object of worship. But the Lokottaravādins also belonging to Hīnayāna went still further and saw Buddhas as super-human beings (lokattaras), who come down to the earth for a certain time to partake of all human experiences. Gotama Buddha also possessed many super-human qualities & had been described as god of gods (devātideva) in several passages of Nikāya texts.

Though the Theravādin Stand point is that the Buddha is a human being — a great man, his deification originated in the Pali-piṭakas & developed through the commentaries. Buddhaghosa one of the great commentator, said that the bodies of the Buddhas are not subject to decay. G. P. Melabasekara is of opinion, “It became fully developed in Buddhist sanskrit literature, the Mahāvastu & was established in the Lalitavistara & Divyāvandānas. Thus the Buddha was deified long before Mahāyāna became a separate system.”⁴⁷

Mahāvastu, a treatise of Buddhist sanskrit literature, the nucleus of whose work is old & has originated in the 2nd Century B.C., although enlarged even as late as in the 4th centuries A.D., belongs to the old school of the Hīnayāna, concurs with the Nidānakathā in this that it treats the life of Buddha in three sections bearing resemblance with the Buddhavāmsa; first begins with the life of Bodhisatta at the time of Dīpañkara Buddha (I, 193 ff) & tells of his life at the time of the other earlier Buddhas, second section (II, 1 ff) takes us to the heaven of Tusita gods where the Bodhisatta who is reborn there, decides to take rebirth in the womb of Queen Māyā & tells of miracles of the conception & birth of Prince, then from renunciation to attainment of enlightenment under the Bodhi-tree and the third section (in Vol. III) narrates the history of the earliest conversations & the origin of the order of monks. As regards style, too, earlier & latest portions of the work can clearly be understood & distinguished. In it, individual pieces of the Buddhavāmsa is found.⁴⁸ It contains only a weak sprinkling of actual Mahāyāna teaching & nothing of Mahāyāna mythology. The ideal of Mahāyāna is Buddhahood while that of Hīnayāna is Arhatship & the purpose of Theravāda or Hīnayāna Buddhism is to get the enlightenment by oneself & enter into Nibbāna, — a good that can be reached only by a few with the help of knowledge that can be acquired by leading a monk's life; while on the other hand, Mahāyāna-Buddhists say, the Mahāyāna, the "big vehicle" is suited to ferry the large number of human beings across the sufferings of the world; this new doctrine replaces the ideal of the Arhat with that of Bodhisatta. Mahāyāna-Buddhism preached that their Bodhisatta will be enlightened, but will not enter into nibbāna until & unless the last being of the world does not get liberated.⁴⁹

In the pāli-canonical, a Bodhisatta is regarded as the preliminary form of a Buddha. In Hīnayāna there is only one Bodhisatta while

in Mahāyāna there are myriads of Bodhisattvas; Bodhisatta is a being who has taken a vow that he will become a Buddha for the salvation of the world, in order to bring salvation of the world, in order to bring salvation to all human beings. According to the teachings of Mahāyāna salvation can be attained by anyone, by showing sympathy & kindness to all beings, by generosity & self-denial on the one hand, on the other hand by pious & fervent worship of Buddha, of the Buddhas and of Bodhisattas.⁵⁰ Also in the early Buddhist art of Bharhut (185-72 B.C.), Sanchi (300 B.C. to 50. A.D.), & early-Amaravati (200 B.C.-100 B.C) the representation of Buddha in human form is not found & absence of Buddha image in these reliefs shows that image worship did not prevail in that period.⁵¹

So later, liberal Mahāyāna-Buddhists advocate there are not just one Buddha, but many. Buddhas are divine beings & their wanderings on the earth & sinking in Nibbāna nothing but a sport or delusion. While in the Hīnayāna there is already mention of a number of Buddhas, of predecessors of Sākiyamuni in the earlier world-epoques, the Mahāyāna speaks of thousands, even millions of Buddhas.

Comparing the ideals of both Buddhism it is found that the text Buddhavāmsa contain the Bodhisatta stories and pāramī or Buddhakārakā dhammā, i.e. the virtues or qualities which tend towards making a Buddha i.e. maturing the life of a Bodhisatta for attainment of Buddhahood in his last birth. The text Buddhavāmsa shows that at least as far back as the 2nd century B.C. pāramī was treated as another term for Buddhakārā [Buddhavāmsa, PTS, 13ff (sumedhakathā)] or Buddhakārakā dhammā or Pāramīs which were counted as ten in theravāda Buddhism. According to Dr. B.C. Law, “the spread of Buddhism in such a distant place as

Vajirā (BV, XXVIII, verse 8, P. 103), would show that the last two chapter's addition must have taken place in post-Asokan time."

Now, as to the date of composition of *Buddhavāmsa*, considering the chronology of Pāli-texts in the Pāli-canonical & the correlation of the texts of khuddhakanikāya it is found that : the four nikāyas are interpersed with a number of legendary materials of the life of the Buddha which appear at once to be inventions of a later age when the Buddha came to be regarded and worshipped as a superhuman being (B.C. Law, A Hist. of Pāli Literature, P. 3).

Buddhaghosa in the introduction to his *Sumaṅgalavilāsinī*, a commentary of Dīgha-nikāya, informs us that the Dīgha-bhāṇaka list of the Pāli canonical texts precluded the four books : the *Buddhavāmsa*, the *cariyāpiṭaka*, the *Apadāna* & the *Khuddakapāṭha*, while the Majjhimabhāṇaka list included the first three of them. The preclusion may be explained either as due to sectarian difference of opinion or due to the fact that when the Dīghabhbāṇaka list was drawn up, these four texts were non-existent. According to the opinion of B.C. Law, upper limit of the chronological order of Pāli-literature is obviously posterior to the incident of first public statement or promulgation of the fundamental truths of the new-religion in 6th century B.C. & the last quarter of the 1st century B.C. can be safely fixed as the lower limit. The three texts, the *Buddhavāmsa*, the *cariyāpiṭaka*, & the *Apadāna* are the three books which found recognition in the list of Majjhimabhāṇakas and were taken no notice in the Dīghabhbāṇaka list. So, one has to presume that these three books, were compiled & received into canon after the list was once known to have been complete with twelve books. These three books, so far as the subject matters go, are interconnected, the *Buddhavāmsa* enumerating the doctrine of *prañidhāna* (Pali. *Pañidhāna*) as an

essential condition of the Bodhisatta life, the cariyāpiṭaka enumerating the doctrine of cariyā or conduct or practices of a Bodhisatta & the Apadāna, the doctrine of adhikāra or competence for the attainment of higher life. These three books pre-suppose a legend of 24 previous Buddhas which is far in excess of the legend of Six Buddhas contained in other portions of the canon : Mahāpadhāna Sutta of Dīgha-Nikāya (Dīgha-Nikāya, ii 1-54, 14th Sutta) & Ātānāṭiya Sutta (Dīgha-Nikāya III, PP. 194-206, 32th Sutta).

The Buddhavāmsa & cariyāpiṭaka present a systematic form of the Bodhisatta idea that was shaping itself through the earlier Jātakas & the Apadāna furnishing the previous birth stories of the theras & therīs cannot but be regarded as a later supplement to the Thera-Therīgāthā.⁵² In the opinion of Dhammapāla, the commentator, the Theragāthā anthology had reached the final shape not earlier than the time of Asoka. Therefore the anthologies of Thera-Therīgāthā must be taken as compilations that had received their final shape at the third Buddhist council & not before.⁵³

Finally, the history of Buddhism for the first six centuries may be looked upon as the following three periods⁵⁴—

First period : [Circa 450 B.C. to 350 B.C.] Early or pure Hīnayāna Buddhism, preserved mainly in the Pāli-Nikāyas & Vinaya, or in the fragments of their Sanskrit versions hitherto discovered.

Second period : [Circa 350 B.C. to 100 B.C.] Mixed Hīnayāna Buddhism, represented by the various schools of various sects which came into existence about a century after Buddha's death. The sources of this period are scanty and are limited to a few books dealing exclusively with the history of the schools & their doctrines.

Third period [Circa 100 B.C. to 1 B.C.] is the begining of Mahāyāna, the sources of this period are mainly Prajñāpāramitās, the Saddharma Puṇḍarikā, the Daśabhūmika Sūtra, the Gaṇḍavyūha, the Laṅkāvatāra as also the works of Nāgārjuna, Aśvaghoṣa, Asaṅga, Vasubandhu & others.

The first period, Early or Pure Hīnayāna Buddhism is presented by a considerable portion of Vinaya & four Nikāyas, not all the suttas of all the Nikāyas, because there are many that were incorporated in a later period ; the Khuddaka Nikāya contains a few early works, but many are of much later date. In this period, Pāramīs or Pāramitās were not known. The life of Buddha “usually commenced form the time of retirement to the attainmant of Bodhi with occasional references to this previous births of Buddha as found in the Mahāgovinda, Mahāsudassana, Makhādeva & other Jātakas traced by Dr. Rhys Davids in the Nikāyas & Vinaya but they did not appear as yet as a separate collection depicting the Bodhisatta’s practice of the Pāramīs ; the apperance of a Buddha is exceedingly rare in the world, only one occurring in several kalpas; the goal of life was Arhathood & never Buddhahood. The conception of the life of a Bodhisatta performing pāramīs was hazy, if not unknown.^{55A}

In the second period (Mixed Hīnayāna Buddhism) Jātakas & Avadānas appeared, they were meant for inspiring in the minds of the people a faith in Buddhism & thus popularising the religion. The history of the events and doctrines of Buddhism of this period— one of the most important periods in its history — is still not fully known ; first, because the sources from which the reconstruction can be made are scanty,^{55B} and secondly, because the dates of composition of those that are available have not yet been definitely ascertained. This period witnessed the apperance of the new schools,

their works & a new development of the older ones. An evidence for the later growth of the Abhidhamma literature is the orthodox tradition (Aṭṭhakathā PP. 28-32) that Buddha did not preach the Abhidhamma in extense but gave only matika, which was later on developed by sāriputta & handed down by him through his disciples to the Revata Thera.^{55C}

In the Tipiṭaka, we get mention of a division of the canon into 9 Aṅgas or limbs viz, 1. Sutta, prose sermons, 2. Geyya, Sermons in a mixture of prose & verse, 3. Veyyākaraṇa, explanations, commentaries, 4. Gāthā, Stanzas, 5. Udāna, pithy sayings, 6. Itivuttaka, short speeches begining with the words: “ Thus said Buddha”, 7. Jātaka, stories of former births of Buddha, 8. Abbhutadhamma, reports of miracles, 9. Vedalla, teachings in the form of questions & answers. But it was long after the navaṅga division was known that the compilations udāna , Itivuttaka & Jātaka came into existence; & in Buddhaghosa’s exposition it is very interesting to notice that for the two of the nine aṅgas, viz, vedalla & Abhuta-dhamma he could not, find any work or group of works which could be classified under these headings. [Biswanath Banerjee & Sukomal Chaudhuri, Buddha & Buddhism, P. 236].

Buddhaghosa says, to the few stories found in the Nikāyas, in which Buddha refers to incidents in one of his previous births. Pūrvasmṛti: memory of previous birth) is one of the abhijñās (Pali: abhiññā: superior knowledge) acquired by the Arhats; so it is quite in keeping with the tenets of early Buddhism to speak of one’s previous existences. But the idea of utilising these stories of Pūrvasmṛti as a means of propagation of the religion came later, at least, subsequent by a century & a half to the inception of Buddhism; & so, in this second period the compilation or composition of the Abhidhamma & Jātaka literatures took place.⁵⁶

The three additional *aṅgas* Nidāna, Avadāna and Upadeśa were added in this period by the Sarvāstivādins and the Mahāsāṅghikas and followed by some of the other Hinayānic schools. Prof. Burnouf explains Nidāna as those treatises which show, the causes antecedent to events, e. g. how Sākiyamuni became a Buddha. The cause was the completion of the Pāramitās by Buddha and so the treatises or the portion of treatises, describing the completion of pāramitās are called Nidānas; He also points out that there is no literature which is classified under Nidāna. In the Mahāyāna Literature as well as to the Mahāvastu Nidāna signifies the introductory description which sometimes contains, as in the case of the Mahāvastu, hints of the topics to be dealt with in the treatise. Hence we may take Nidāna as that *aṅga* (portion) of a treatise, which contains introductory matters. [Biswanath Banerjee & S. Chaudhuri, Buddha & Buddhism, P. 237-238]

Avadānas include all stories of previous births whether of Buddha or any of his disciples or of any prominent figure professing the Buddhist faith, & a huge literature has grown under this heading. The Pāli collection has also an Apadāna. It contains account of the previous lives of Arhats.

Upadeśa means “instruction” and Upadeśas are those discourses which contain expositions of the profound and mysterious dhammas. Hence, the remaining books of Khuddakanikāya are may be after this period. Prof. Winternitz in his learned review of the translations of the Dīghanikāya in the J.R.A.S. raised the point that the Nikāyas being a mosaic of materials, early & late. He analysed the Mahā parinibbāna-sutta & the Mahāpadāna sutta, & showed the various strata contained in them.⁵⁷

The earliest lists of the texts contained in the Khuddaka-Nikāya are found in the description of the canon at the begining of the

commentaries on the Vinayapiṭaka, Suttapiṭaka & Abhidhammapiṭaka respectively. While the Vinaya Commentary knows 15 texts : pannarasabhedā, Suttapiṭaka 18, 12-15, the Abhidhamma Commentary also has cuddasappabheda, Atthasālinī (As) 26, 3 “having fourteen divisions” without elaborating on this; probably the text Khuddakapāṭha is missing.

The most important discussion of the contents of this Nikāya, however, is found in Buddhaghosa’s Sumaṅgalavilāsinī, (Part I, P. 17) the commentary on Dīgha Nikāya, because it is said here that the Dīgha & Majjhimabhāṇakas adhere to a tradition, in which the texts have been recited in a sequence different from the one finally accepted in Theravāda. There are two lists :

Standard Sequence	Sequence of Dīgha & Majjhima Bhāṇakas
1. Khuddakapāṭha	1. Jātaka
2. Dhammapada	2. Mahā Niddesa
3. Udāna	3. Culla Niddesa or Cula Niddesa
4. Itivuttaka	4. Paṭisambhidāmagga
5. Sutta-Nipāta	5. Sutta-Nipāta
6. Vimānavatthu	6. Dhammapada
7. Petavatthu	7. Udāna (begining of Paramathadīpanī)
8. Thera-gāthā	8. Itivuttaka
9. Therī-gāthā	9. Vimānavatthu
10. Jātaka	10. Petavatthu
11. Niddesa (culla & Mahā)	11. Thera-gāthā

12. Paṭisambhidāmagga	12. Therī-gathā (End of Dīgha Bhāṇaka list)
13. Apadāna	13. Cariyāpiṭaka (end of Paramatthadīpanī)
14. Buddhavāṃsa	14. Apadāna
15. Cariyāpiṭaka	15. Buddhavāṃsa

The Khuddakapāṭha is not accepted by either Dīgha-Nikāya or Majjhima-Nikāya Bhāṇakas. Both call the Khuddaka-Nikāya Khuddakagantha but while the Dīghabhāṇakas include it in the Abhidhamma, then Majjhimabhāṇakas have it in the Suttapiṭaka. It is important to note that the sequence of the Dīgha-bhāṇaka & Majjhima Bhāṇka from no.7 Udāna to no.13. Cariyāpiṭaka, is the one of Dhammapāla's Paramatthadīpanī (commentary on Therī-Therīgathā) I-VII, no. 1-7.

According to Dr. Bela Bhattachariya, developed doctrine of the Bodhisatta & ten pāramitas, the ten perfections, the ten virtues which Gotama Buddha as Bodhisatta practised during his preparation for Buddhahood are mentioned in the two latest books Buddhavāṃsa and cariyāpiṭaka of the Sutta-piṭaka.⁵⁸

Therefore considering the chronology of the Pali-canonical literature, Theravāda (Hīnayāna) & Mahāyāna Buddhism and history of first six years of Buddhism, correlation of the texts of Khuddakanikāya and sequence of the texts of Khuddakanikāya as per Dīghabhāṇakas & Majjhima-bhāṇakas and analysing data from various sources of History, Art, Inscriptions & also non-canonical & Buddhist sanskrit literature it may be presumed that the treatise Buddhavāṃsa is the very latest biographical poetry⁵⁹ in the Pāli-canonical whose date of composition may be fall within the 1st century B. C.

NOTES & REFERENCES

1. *The word 'Piṭaka' means a basket containing manuscripts. According to Mahamahopadhyaya Dr. Haraprasad Shastri, it is an oval shaped cane basket with a pyramidal lid the whole covered with leather. The secondary meaning of Piṭaka is 'Traditional handing on.' — Dr. B. C. Law, A Hist. of Pali Literature, P. 43.*
2. *'Abhidhamma' means the higher doctrine because it enables one to achieve one's deliverance or because it exceeds the teachings of Sutta Piṭaka & Vinaya Piṭaka. — Nārada Mahāthera, A manual of Abhidhamma, P. 2.*
3. *Buddhaghosa : One of the greatest Pali commentators born in the neighbourhood of the terrace of the great Bodhi-tree in Magadha in the fifth century B. C. He was a contemporary of Buddhadatta, a celebrity of the Mahāvihāra of ceylon. — Dipak kumar Barua, Rūpārūpa-Vibhāga of Ācariya Buddhadatta Thera, preface.*
4. *M. Winternitz, A Hist. of Indian Literature, P. 156; T. N. Rhy Davids, Buddhism, P. 180; Dr. Asha Das, A Literary Appraisal of Pali Poetical works, P. 198;*

*Ito hetthā Kappasatasahassādhikesu catusu asaṅkheyyesu
uppannānam pañcavatisatiyā buddhānam uppannakappādi-
paricchedavasena paveṇivithārakathā Buddhavaṁsa nāmā
tiveditabbo. — I. B. Horner, Madhuratthavitaśināī, P. 2.*
5. *Kappa (Sans. Kalpa) : In Hindu religion 'Kalpa' means a day & night of Brahma, a period of 432 million years of mortals — B. M. Ganguly & Sons, student's Dictionary of Benimathava Ganguly, P. 228;*

Pali 'Kappa' literally means 'a cycle of existence', Kappa is of three kinds, mahā, asaṅkheyya & antara-Kappa. Each mahākappa consists of several asaṅkheyas & each asaṅkheyya consists of several antra-Kappas. When the word Kappa is used singly, asaṅkheyya is meant. In Buddha usage, Kappa is a measure, rule or practice certain period time - in common with all Indian thoughts, the Buddha Kappas are held to be irreviably long duration, an age, an eternity — A. P. Buddhadatta Mahathera, concise Pali-Eng. Dictionary, P. 773; Trevor Ling, A Dictionary of Buddhism, P. 116; R. C. Childers, A Dic. of Pali Language, P. 185-186.

6. “*Dīpañkara dasabalassa pādamule Katābhinihārassa mahāsattasa yāva Vessantarattabhaṇvā cavitā Tusitabhavane nibbatti, tāva pavattā kathā Dūrenidānam nāma. — Bhadantācariya Buddhadatta Mahāthera, Madhuratthavilāsinī*, e. d. by I. B. Horner, P. 5.
7. “*Tusitabhavanto cavitvā yāva bodhimaṇḍe Sabbaññutappatti tāva pavattā Kathā Avidūrenidānam nāma*”. — Ibid, P. 5.
8. *Ekaṇ samayaṁ Bhagavā sāvatthiyaṁ viharatijetavane Anāthapiṇḍikassa ārāme ti ca “Rājagahe viharati veṭuvane Kalandakanivāpe” ti ca “Vesāliyam viharati Mahāvane kuṭāgārasālāyam” ti ca evaṁ mahābodhimaṇḍe Sabbaññutaññappattito yāva parinibbānamañcā etasmim antare bhagvā yattha yattha vihāsi tam tam Santikenidānam nāmā.” ti veditabbam. — Ibid, P. 5.*
9. *Svāyam kappaparicchedo nāmaparicchedo, gottaparicchedo Jātipaeicchedo nagaraparicchedo pituparicchedo mātuparicchedo bodhi-paricchedo dhammacakkappavattanaparicchedo abhisamaya-paricchedo sāvakasannipātparicchedo aggasāvika-paricchedo upatthāpakaparicchedo aggasāvika-paricchedo parivārabhikkhu-paricchedo ramśiparicchedo sarīrappamāṇaparicchedo*

bodhisattā dhikāraparicchedo vyākaraṇaparicchedo bodhisattassa padhānaparicchedo āyu-paricchedo parinibbānaparicchedo iti imehi pāliyā āgatehi bāvī satiya paricchedehi paricchinno vavatthito. Pālianāruaļho pana sambahulavāro p'ettha ānetabbo. So agāravāsaparicchedo pāsādattayaparicchedo, nātakitthiparicchedo, aggamahesiparicchedo puttaparicchedo yānaparicchedo abhinikkhamana-paricchedo padhāna-paricchedo upaṭṭhāpaka-paricchedo vihāraparicchedo dasadhāvavatthito hoti.—I bid, P. 2-3.

10. *B. C. Law, A Hist. of Pali-Literature, P. 286.*
11. *Mahāthera Buddhadatta was a great scholar & commentator of Pali Texts. He was a contemporary of Buddhaghosa of 5th century B. C. His native place was Uragapur (on modern Uraiyyūr) on the bank of kaveri river in the coḷa country in south India. He wrote his works in the monastery of Bhuta-maṅgalam in the coḷa kingdom. — D.K. Barua, Rūparū Vibhāga, P. I, G.P. Malakeshwara, A Dic. of Pali proper names, vol. II, P. 306.*
12. *Buddhadatta, Madhuratthavilāsinī, ed. by I. B. Horner, P. 3-4; R. Morris, Buddhavaṃsa & cariyāpiṭaka, preface, P.viii to xi, where english translation of some portion of the commrntary of Buddhavaṃsa (Madhuratthavilāsinī p. 3-4) by prof Turnour is given.*
13. *Skilling, The citation from The Buddhavaṃsa of the Abhayagiri school. JPTS 18, P. 165-175, 1993 — A short parallel to Buddhavaṃsa on Buddha Maṅgala, Buddha - IV is found in Mahāvastu (Mhv. 250,5—252,19); oskar Von Hinüber, A Hand book of Pali Literature, Art. 124 & 125, P. 62.*
14. *M.Winternitz, A Hist. of Indian Literature, P. 183.*
15. *Bodhisatta : A Bodhisatta is a being who is destined to attain enlightenment (bodhi), i. e. to become Buddha or “ one whose essence (satta) is perfect knowledge ” as explaied by la Valle Poussin in E.R.E,II,*

P. 739. In Buddhism it means a being who is on the way to Buddhahood, but has not yet obtained it.

H. kern is of opinion that the first word bodhi may be related to the buddhi of the yoga system, especially as the word buddhisatta is found in the Literature of yoga. A Bodhisatta would thus be a personification of potential intelligence. —Dr. Bela Bhattacharya, *Facets of early Buddhism*, P. 18.

16. M. Winternitz, *A Hist. of Indian Literature*, P. 109.
17. R. Morris, *Buddhavāmsa & Cariyāpiṭaka*, *Introduction*.
- 18.A & 18.B. Dr. Asha Das, *A Literary Appraisal of Pali poetical works*, P. 16 & 17; M. Winternitz, *A Hist. of Indian Literature*, P. 10 & 11.
19. Oskar Von Hinüber, *A Handbook of Pali Literature*, P. 146.
20. T. W. Rhys Davids, *The Hist. & Literature of Buddhism*, P. 42.
21. N. K. Singh & B. Baruah, *Encyclopaedic Dic. of Pali Literature*, P. 108.
22. G. P. Malalasekara, *The Dic. of Pali Proper Names*, P. 310.
23. W. Geiger, Para no. 26, P. 35 & Para 29, P. 36; Visuddhimagga, P. 434; Atthasālinī, P. 415; Dr. Asha Das, *Maitreya Buddha in Literature, History & Art*, P. 26.
24. Oskar Von Hinüber, *A Handbook of Pali Literature*, P. 24-25.
25. The commentaries on DN, MN, SN & AN form a unit together with Visuddhimagga & Each of these four units claims to give a complete description of the teaching which may be due to the bhāṇaka system. — Oskar Von Hinüber, *A Handbook of Pali-Literature*, P. 112.
26. A. C. Banerjee, *Buddhism in India & Abroad*, P. 74.
27. According to the commentary of Biddhavāmsa (BV-A 295,32) the verses were added by the participants of the first council & are not consequently

Buddhavacana.—Oskar Von Hinüber, *A Handbook of Pali Literature*, Art. 124, P. 62.

28. *M. Winternitz, A Hist. of Indian Literature*, P.5.
29. *I bid*, P. 6.; *B. C. Law, A Hist of Pali Literature*, P. 34.
30. *W. Geiger, Pali Literature & Language*, P. 9; *M. Winternitz, A Hist. of Indian Literature*, P. 6; *It is accepted by critical scholarship that the first council settled the Dhamma & Vinaya* — *Biswanath Banerjee & Sukomal Chaudhuri, Buddha & Buddhism*, P. 129.
31. *The Third council was also of importance on account of the resolution to send mission to neighbouring countries. The Tradition is here supported in an interesting manner by epigraphical discoveries* — *W. Geiger, pali Literature & Language*, P.10; *I Bid, Mhvs. transl. P.XIXf; Rhys Davids, Buddhist India*, P.299.
32. *At third council under king Aśoka the canon in all its essential parts seems to have been brought to formal completion & this council is specially associated with formation of Abhidhamma*.— *W. Geiger, The Pali Literature & Language*, P.9 &10; *M. Winternitz, A Hist of Indian Literature*, P.8.
33. *In ceylon (srilanka) at first Tipitaka was rehearsed, recast & arranged subjectwise & the entire canon &commentaries were committed to writing during the king Vaṭṭagāmani. According to the Mahāvamsa & other ceylonse traditions three Buddhist councils of ceylon were held : first during the reign of king Devamāmapiya Tissa (247-207 B.C.) after the arrival of Buddhist missonaries headed by Thera Mahinda, son of Aśoka (brother of Aśoka according to other tradition) and second during the time of vaṭṭagāmani Abhaya (101-77 B.C. /88-46B.C. by other sources)* — *Biswanath Banerjee & Sukomal Chaudhury, Buddha & Buddhism*, P. 142&143.
34. *S. K. Chatterjee, Origin & Development of Bengali language*, Calcutta 1926, I, 55f.

35. *M. Winternitz, A Hist. of Indian Literature, P. 15. & P. 90.*
36. *Ibid, P. 17.*
37. *In one of Sanchi Inscriptions a nun, Sutātikini, female reciter of the Sutta is also mentioned. — Ibid, P. 18.*
38. *Ibid, P. 19.*
39. *Samyuttanikāya, XX. 7; Ānguttara nikāya, IV, 160; V, 79, 5; Rhys Davids, Buddhist India, 110f; La Vallee Poussin, Bauddhisme, P. 149.*
40. *Sunnata “void” (devoid of independent reality): In a few other passages of the Pāli-canonical it is found already the conception of which in later times is the central idea of the philosophy of the Mahāyāna. — C. A. F. Rhys Davids, A Buddhist Manual of Psychological Ethics, P. XIIIIf; M. Winternitz, A Hist. of Indian Literature, P. 75.*
41. *M. Winternitz, A History of Indian Literature, foot note 3, P. 75.*
42. *Ibid, foot note 2, P. 75 : “otherwise it would be unthinkable that in the small Khuddakapāṭha three Suttas (Maṅgala Sutta, Ratna Sutta & Mettā Sutta) occur which appear verbatim in the Suttanipāta also, or that the same stories are told from an entirely different pt. of view than in the Jātaka.” — said M. Winternitz.*
43. *Wilhelm Geiger, Pali Literature & Language, P. 11.*
44. *M. Winternitz, A Hist. of Indian Literature, P. 156.*
45. *Nagendra kar Singha, International Encyclopaedia of Buddhism, vol. 36, P. 5303.*
46. *P. V. Bapat, 2500 years of Buddhism, P. 191. (4 th Reprint, June 1976)*
47. *Dr. Asha Das, Maitreya Buddha in Literature, Hist. & Art, P. 6; Encyclopaedia of Buddhism, Vol - III P. P. 370-71.*
48. *M. Winternitz, A Hist. of Indian Literature, P. 233.*

49. Biswanth Banerjee & Sukomal Chaudhury, *Buddha & Buddhism*, P. 242.

50. M. Winternitz, *A Hist. of Indian Literatute*, P.220.

51. *Sambhasha, Mahabodhi Journal, commemirative Vol.*, Dr. Binayendra Chaudhury's Article "Date of Buddha Worship." P. 475. [Also in Vol. 75, July 1967 PP. 243-254].

52. Dr. B.C. Law , *A Hist of Pali Literature*, P. 36.

53. *I bid*, P.40.

54. Biswanath Banerjee & Sukomal Chaudhury, *Buddha & Buddhism*, P.232.

55.A. *Ibid*, P. 234.

55.B. *Pali works : Kathāvatthu, Milinda-pañha, Ceylonese chronicles, Nikāyasaṅgaha & sans works : Mahāvastu, Lalitavistara, Divyāvadāna, Avadāna-śataka, Aśokāvadana, vasumitra's treatise on the schools, fragments of the sans canon discovered in Eastern & the neighbourhood regions; Ibid - 239.*

55.C. *Ibid*, P. 240.

56. *Ibid*, P. 237.

57. *Ibid*, P. 239.

58. Dr. Bela Bhattacharya, *Facets of Early Buddhism*, P. 18.

59. Dr. Asha Das, *A Literary Appraisal of Pali Poetical works*, P. 198.

CHAPTER -3

DESCRIPTION OF FORMER BUDDHAS

3.1. INTRODUCTION

Buddhists believe that after intervals of immeasurable long and distant periods (Kalpas, Pali. Kappas) men of superior intellect, by persevering virtue and unceasing meditation, attain perfect knowledge of Universal truth and proclaim it for the spiritual welfare of the world; but that after a period their instructions are neglected and lie dormant until revived by succeeding individuals. And Buddhas have thus appeared, each undergoing the usual routine of devotion, attaining Buddhahood, and proclaiming the principle of the faith, which have always remained the same; for (say the Buddhists) as truth remains unchangeably the same, and each of these wise and holy men perceives the whole truth, the doctrines of each successive Buddha must necessarily be identical with those of his predecessors had already imparted to the world.¹

The word Buddha signifies ‘one possessed of wisdom’, ‘a follower of reason’, ‘a rationalist’, ‘a gnostic’ and it is natural to suppose that he having adopted this title, should go forward preaching his doctrines as founded on truth and reason.²

After a stupendous struggle of six strenuous years, in his 35th year the ascetic Gotama, unaided and unguided by any supernatural agency, and solely relying on his own efforts and wisdom, eradicated all defilements ended the process of grasping, and realizing things as they truly are, by his own intuitive knowledge, became a Buddha — an enlightened or awakened one. Thereafter, he was known as the Buddha Gotama, one of a long series of Buddhas that appeared in the past and will appear in the future.³

He was not born a Buddha, but became a Buddha, the historical Gotama Buddha, the founder of Buddhism, by his own efforts. Before his enlightenment (Bodhi) he was called a Bodhisatta⁴ which means one who is aspiring to attain Buddhahood ; every aspirant to Buddhahood passes through the Bodhisatta-period — a period of intensive exercise and development of ten pāramīs or pāramitās, ten perfections; in a particular era there arise only one Sammā-Sambuddha, i.e. Buddha.⁵ Gotama Buddha had gloriously emerged from many existences as Bodhisattas till his last birth and attainment of Bodhi and then, Gotama Buddha the greatest & most excellent of all beings opened & illuminated the fathomless abyss of dark ignorance and founded Buddhism in the world for deliverance of human from sufferings in this earth in the 6th century B. C.

3. 2. THE LINEAGE OF BUDDHAS AS DEPICTED IN BUDDHAVAMSA :

“Brahmā ca lokādhīpati sahampati
katañjali anadhivaram ayācathā:
santidha Sattā apparajakkhajātikā
desehi Dhammam anukamp’imam pajam’.
Sampanna Vijjācaranassa tādino
jutindharass’ antimadehadhārino
tathāgatass’ appaṭipuggalassa
uppajji kāruññatā sabbasatte.”

—Verse 1&2, BV& CP, N.A. Jayawickrama, Ratanacāṇkamana Kāṇḍam, P. 1

Gotama Buddha after his enlightenment, at the Brahmā’s entreaty⁶ during the carrier life of his preaching the new religion for the good and welfare of the suffering humanity wandering at different places, when he arrived at his father’s⁷ home at Kapilavatthu with his followers, the Sākiyas provided a residence for them in Nigrodha park; but as Gotama Buddha saw that his proud Kinsmen did not intend to make obeisance to him and here, his kinsmen, devas & men do not know of what sort is Buddha, a best of men, of what sort is the power of the efficient will, the power of wisdom, of what sort is the Buddha power that such is the Buddha power for the good of the world; he the Buddha then decided & said — “come then, I will show supreme Buddha power, I will create a walk in the sky adorned with jewels.” He then rose in the air & performed a pair of miracles (Yamaka Paṭihāriyas or Paṭihīras).⁸

Then among all : devas, gandhabbas, men of earth & demons, a glorious mighty lustre was born in this world and that beyond, in both below, above, accross and all around.⁹

The world leader Gotama built a well-wrought walk with every kind of jewel. On the supreme mountain Sineru, in the system of the ten thousand worlds, he showed like a course of pillars jewelled walks. Transcending the ten thousand worlds a walk the conqueror created with sides all of gold in that jewelled walk, whose beams, rafters & the like were found with slabs of gold cornices gilt on both sides were fashioned.

In that walk cloistered, the conqueror paced steadfast, he of the excellent two & thirty marks, radiant, fitly enlightened. Celestial mandāravā flowers, lotuses, coral blossoms scattered on the walk all devas there assembled. The company of devas of the ten thousand with gladness beheld Him.

Devas of the thrice ten, controllers, Happy folk of the creation-lovers & disposers with glad & happy mind beheld the world leader. Together, devas, gandhabbas, men & demons, nāgas, garuḍas as well as nymphs beheld him the compassionate for world's weal, as in the sky the moon's disc far on high. They said, 'Surely one who is marvellous & thrilling has arisen for us this day! we shall attain the fullfilment of our constant aim, the moment for us is arrived!' Hearing these say 'a Buddha!' joy thereat arose; uttering Buddha! Buddha! they stood with clasped hands.¹⁰ Cheering, applauding & shouting approval were kept up by diverse folk in the air with clasped hands; they sang, shouted, made music, smote their hands & danced, then flung flowers, the five-hued mandārava mixed with sandalwood power.

Sāriputta, greatly wise, one of his main disciples, like a Koranḍa plant, skilful in concentration & musing, worshipped world-leader.¹¹

Sāriputto mahāpañño samādhijjhānakovido
Paññāya pāramipatto pucchatī lokanāyakam.
Kīdiso te mahāvīra abhinīhāro nar'uttama
Kamhi Kāle tayā dhīra patthitā bodhi-m-Uttamā.

—Verse 74&75, BV&CP, Ratanacaṅkamana Kanḍam, P. 6.

Sāriputta of mighty wisdom, asked the world leader : ‘of what kind, great hero was thy resolve? Peerless of men, at what time was by Thee steadfast one, ultimate enlightenment prayed for? Sāriputta continued his questions : of what kind was thy giving & morals, renunciation, wisdom & effort?; forbearance, truth, determination, amity, poise? tenfold perfection? How was ultimate goal perfected? And then :

Tassa puṭṭho viyākāsi Karavīkamadhuraṅgiro
Nibbāpayanto hadayaṁ hāsayanto sadevakam.
Atītabuddhānam jinānam desitam
nikīlitam buddhaparamparāgataṁ
pubbenivāsanugatāya buddhiyā
pakāsayī lokahitam sadevake.

—Verse 78 &79, BV & CV,Ibid, Ratanacaṅkamanakanḍam, P. 6 & 7.

— asked by Sāriputta, the Blessed one, of the voice sweet as the bird Karavika’s song made answer, cooling the heart, giving mirth to men & devas; that which was taught by past Buddha conquerors, the Buddha-tradition they enjoyed, by the mind of him working in the former dwellings he setforth to men & devas the weal of the world.

So, Gotama Buddha himself like a flash back described the 24 previous Buddhas (who prophecised about him to be a Buddha),

his first resolve as a Bodhisatta to be a Buddha, his lives as Bodhisattas during the period of those previous including his last birth and enlightenment and the prediction of Future Buddha Metteyya in the treatise *Buddhavamsa* in a navel way as a answer through a poem to a question of his disciple Sāriputta.

Also after the miracle of jewelled walk in air he had came down from the sky a storm of rain broke, but it wetted only those who wished to be wet, at which sākiyas marvelled, and Buddha said, “not only now did a shower of rain fall on an assembly of my Kinsfolk, but it did so also in the past. He then told them the story of his earthly existence as king vessantara¹² which immediately preceded his birth in the Tusita Heaven. After the discourse they dispersed, but there was not one rājā¹³ or minister who asked him to come & receive alms. Therefore the next day he went in the city begging from house to house and when this message received by the king Suddhodana, the king with agitated heart hurried to the Gotama Buddha and asked why he was disgracing his family.

As a answer to his father’s question, he said: “It is our custom, O king,” “Surely, Lord, our lineage is the Khattiya lineage of Mahāsammata & not one Khattiya has ever practised begging.” That royal lineage is your lineage, O king, but mine is the Buddha lineage of Dīpañkara, Koṇḍañña, Mañgala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa, Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana & Kassapa.¹⁴ Among these 24 former or Previous Buddhas, the last six Buddhas are mentioned in the *Mahāpadāna* Sutta and the *Āṭanāṭiya* Sutta of *Dīgha-Nikāya* in XIV. P. 1-54 & in xxxii, P. 194-206 respectively.

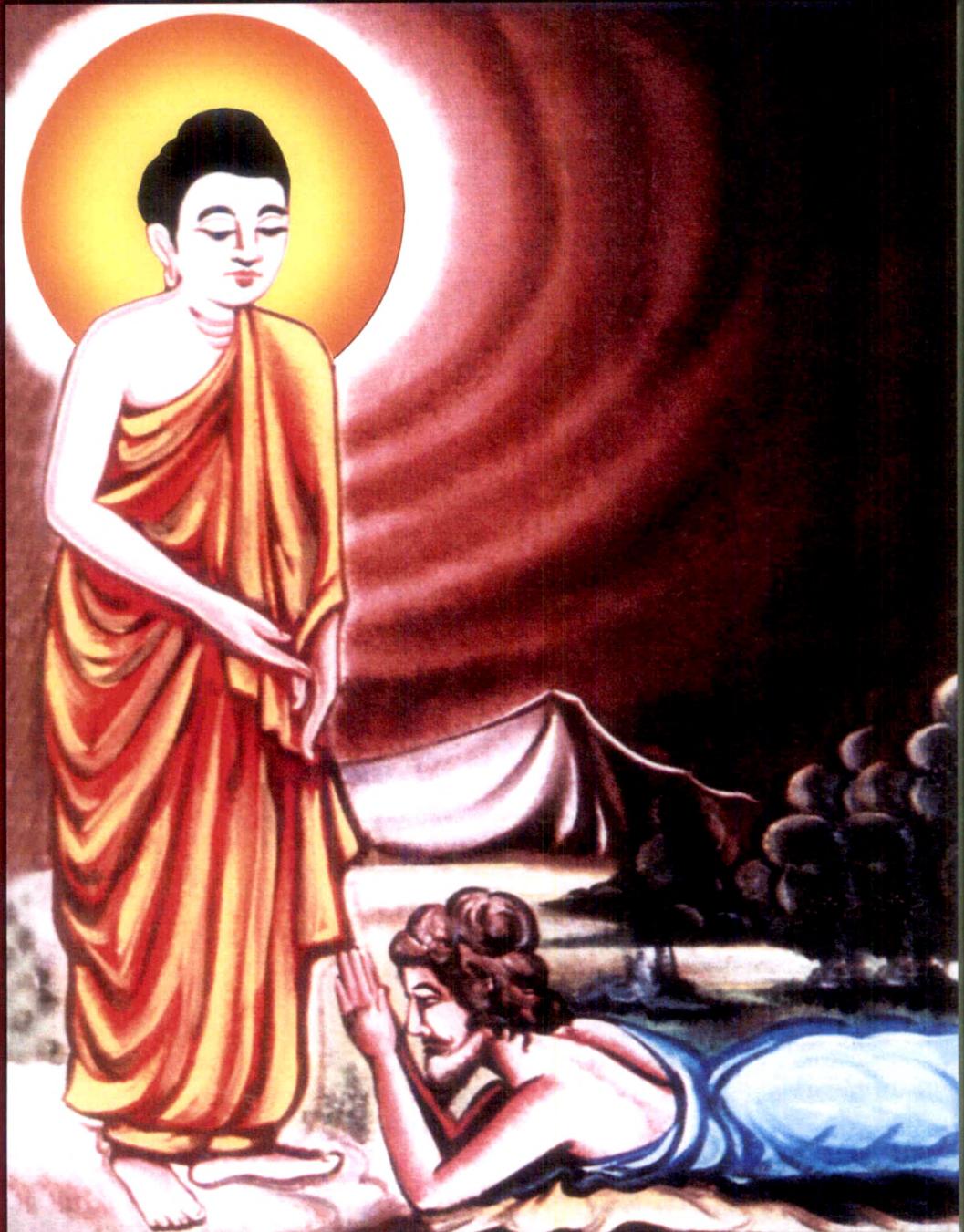
3. 3. DĪPAṄKARA BUDDHA :

The First Buddha DĪPAṄKARA was born in a Khattiya family of the city of Rammavatī at the period a hundred thousand Kappas or aeons & four asaṅkheyyas ago, his father being king Sudeva (VL. Sumedha) and his mother Sumedhā. Paduma was his wife and Usabhakkhandha his son. He lived a household life for ten thousand years. He had three peerless palaces — Haṁsa, Koñca and Mayūra. And then “Nimittee caturo disvā hatthiyānena nikhami / anūnadasamāsāni padhānam padahī jino. / Padhānacāram caritvā abujjhi mānasam muni/ Brahmunā yācito santo Dīpaṅkaro mahāmuni,/ vatti cakkam mahāvīro Nandārāma sirīdhare/ nisinno Sirīsamūlamhi akāsi titthiyamaddanam.

— verse. 209-211, BV & CP Ibid, Dīpaṅkara BV, P. 23.- i.e. Beholding the four signs (the sight of an old man, a sick man, a corpse & an ascetic, Jātaka, vol-1 Nidānakathā, P. 59) the conqueror on elephant went forth, and strove a striving for full ten months. The sage became enlightened in mind. Grass for his seat is given by an Ājīvaka named Sunanda (G.P. Malalasekara, A Dic. of Pali proper names, Vol. I, P. 1087-1088) at the foot of the Pippali (Ficus obtus folio) tree. He preached the norm for the good of all at the request of Brahmā, first at Nandārāma at Sirīdhara (VL. Sirīghara). He had three great gatherings of his followers.¹⁵ His chief disciples were Sumaṅgala & Tissa, Nandā & Sunandā. Tapassu & Bhallikā, Sirimā & Soṇā were the chief men & women attendants respectively.

At that time there was a grand city, very beautiful & pleasant, named Amara which was prosperous as a celestial city, the abode of virtuous.

[At that time Gotama Buddha was a brāhmaṇa ‘Sumedha’]



1

Dīpaṅkara Buddha

Vittārikam bāhujaññam iddham phitam ahū tadā
Dīpankarassa bhagavato sāsanam suvisodhitam.

Birth Place : City Rammavatī. **Parents :** Khattiya Sudeva & Sumedhā. **Bo-tree :** ‘Pippalī’.
Chief-disciples : Theras ‘Sumaṅgala’ & ‘Tissa’, Theris ‘Nandā & ‘Sunandā’ **Chief-attendant :** Sāgata Thera.

In the city of Amaravati,¹⁶ as a Bodhisatta, Gotama Buddha born as a Brāhmaṇa named Sumedha,¹⁷ owner of myriad treasures, of much wealth and corn; reciter, knower of mantras, well versed in three vedas, expert in characteristics traditions & true religion, when seated in seclusion thought thus:

Rahogato nis̄ iditvā evam cintes'aham tada:
dukkho punabbhavo nāma sarīrassa ca bhedanam,
Jātidhammo Jarādhamma vyādhidhammo c'aham tada
ajaram amaram khemam paryessissāmi nibbutim.

— [Verse 6 & 7, BV & CP Dīpankara BV, P. 9]

i. e. Rebirth is ill & so is dissolution of the body. Being subject to birth, decay & disease, I will seek the undecaying, undying, the safe & peace.

Hence he distributed his wealth and retired to the Himavanta in a hermitage on the mountain ‘Dhammadaka’. He gained the power of higher knowledge there.

The people of brother country invited the Tathāgata (Dīpankara); they set on clearing the road with a joyful heart, excited elated & delighted; observing this, Sumedha asked them “for whom is way, road, causeway being cleared?”

They explained, “....buddho loke anuttaro / Dīpankara nāma jino uppajji lokanāyako / tassa sodhiyate magga añjasam vaṭumāyanam.”¹⁸ — The peerless in the world, Buddha, the conqueror & the world leader, named Dīpankara, hath appeared. For him way, road, causeway is being cleared on. Hearing the word ‘Buddha’ joy arose in Sumedha. He felt delight as he uttered ‘Buddha’, ‘Buddha’ & excited in mind; and he thought thus “Here I will sow seeds let not the moment pass by, I too will clear the road, path, causeway.” He got a space to clear the road, but work

unfinished & the great sage Dīpañkara, the conqueror! reached there with his followers. Then loosening hair, spreading bark-garment & cloak of skins on the mire he lay down prone & thought; “let the Buddha advancing go with his disciples over me, let him not tread in the mire; it will be for my welfare.” The Buddha Dīpañkara impressed with this act of merit & said “Passatha imam tāpasam jaṭilam uggatāpanam/aparimeyye ito kappe buddho loke bhavissati.//Ahu Kapilvhayā rammā nikhamitvā tathāgato/ Padhānam padahitvāna Katvā dukkarakārikam.// Ajapālarukkhamūlasmim nisiditvā tathāgato/ tatha pāyāsam-aggayha Nerañjaram-upehiti.// Nerañjarāya tīramhi pāyāsam-adā so jino /pañiyattavaramaggena bodhinūlam hi ehti.//

Tato padakkhiṇam katvā bodhimanḍam anuttaro/ assattharukkhamūlamhi bujhissati mahāyaso// Imassa janikā mātā Māyā nāma bhavissati/pitā Suddhodana nāma ayaṁ hessati Gotamo” — prophecy in 6 verse 60-65, BV & CP Dīpañkara BV & CP P. 13. i.e. the prophecy is - ‘see ye this very austere hermit with matted hair. Countless ages hence he will become a Buddha in the world setting out from the pleasant city of Kapila, a Tathāgata striving in the striving having wrought what is hard to do. Seated at the foot of the Goat herd tree, there accepting the milk-rice, he must approach the Nerañjarā. On the bank of Nerañjarā having partaken of the milk-rice, the conqueror must come to the foot of the Bo-tree by the excellent way prepared. Then going round the Bo-circle the unrivalled & glorious one seating cross legged in meditation will be enlightened at the foot of the assattha tree.

The mother bearing him will be called Māyā, Suddhodana the father, & this man will become Gotama the cankerwaned, pure, calm-minded & steadfast. Kolita and Upatissa will become the chief disciples, the attendant named Ānanda will attend upon that conqueror. Khemā & Uppalavaṇṇā will become the chief women disciples, cankerwaned, pure, calm-minded and steady fast, the Bo-

tree of that blessed one is called the Assattha, Citta & Hatthālavaka will become chief attendants. Nandamātā & Uttarā will become chief women-attendants.”

Listening to this speech of the great & incomparable sage, devas & men become delighted & said : sprout of the Buddha seed is this! (buddhabīj'aṅkuro ayam!):¹⁹

When the leader of the world with his followers had passed beyond his sight, he rose up from where he lay & sat cross-legged and then denizens of the ten thousand worlds setforth a great shout: ‘Surely then will become Buddha’ (dhuvam buddho bhavissasi). Also all the signs which appeared before when the Bodhisattas sat cross-legged are also visible this day :

Thalajā dakajā pupphā Sabbe pupphanti tāvade,
te p'ajja pupphitā sabbe, dhuvam buddho bhavissasi.
Vimalo hoti Suriyo sabbā dissanti tārakā
te pi ajja padissanti, dhuvam buddho bhavissasi.

— Verse 86 & 93 Ibid, BV & CP Dīpaṅkara BV P. 14-15. — Landborn & seaworn flowers all blossomed then. These are also blossoming this day, surely thou will become Buddha. The sun became spotless, all the stars were seen. These are also visible this day, surely thou will become Buddha.

Every sign at that time ensured that he will surely become buddha. Having shown the signs, listening the utterances, the ascetic brahmin Sumedha delighted elated & thought that not of double meaning speech are Buddhas, not of vain speech are conquerors, falsehood is not in Buddhas, surely I shall become a Buddha. As a clod of earth thrown into air surely falls to earth, as the death of all beings is sure & constant, as at the wane of night

rising of the sun is sure so sure & persistant are sayings of excellent Buddhas. Falsehood is not in Buddhas. Surely Buddha shall I become.²⁰

Then investigating the Buddha making things (buddhakare dhamme), here, there, above, below, in the ten directions as far as the sphere of religion, Sumedha Bodhisatta saw the ten pāramīs or perfections : **Giving, Morals, Renunciation, Wisdom, Energy, Forbearance**, Perfection of the **True** followed by great sages of old, Perfection of **Resolution** followed & practised by great seers of the old, **Amity** incomparable to win enlightenment and undertaking strenuously to make self strong, balanced in pleasure & pain going to the perfection of **Equanimity** to win enlightenment.²¹

While he grasped fully these things in nature, essence & marks, the ten thousand worlds quaked by the ardour of piety. The earth quaked, roared & moved.²²

The multitude, as many as were in attendance on the Buddha, excited, trembling, terrified, confused & with a troubled mind, assembled & approached Dīpañkara. He instructed them : “Be comforted, fear not in this earthquake. He of whom I have predicted this day, will become a Buddha in the world. He is grasping the Dhamma of the past followed by the conquerors. The Dhamma grasped by him is the entire sphere of a Buddha. Hence this earth of the thousand worlds of devas and men is shaken.”

Mind was at once calmed on hearing the speech of Buddha, they all approached Sumedha & paid homage to him. Sumedha, undertaking the virtue of Buddha, also having made the mind strong, paid homage to Dīpañkara buddha and rose from the seat; at the moment both devas & men showered flowers, celestial & earthly

and pronounced blessings in nine verses or gāthās; some of the verses are :

“Vedayanti ca te sotthim̄ devā mānusakā ubho
mahantaṁ patthitam̄ tuyham̄ tam̄ labhassu yath’icchitam̄.
Yathā pi samaye patte pupphanti pupphino dumā
tath’eva tvam̄ mahāvīra buddhañāṇena puphasi.
Yathā ye Keci Sambuddhā pūriyum̄ dasapāramī
tath’eva tvam̄ mahāvīra pūraya dasapāramī.
Yathā ye Keci Sambuddhā bodhimāṇḍamhi bhujjhare
tath’eva tvam̄ mahāvīra bujjhassu jinabodhiyam̄.
Yathā ye Keci Sambuddhā dhammadakkam̄ pavattayum̄
tath’eva tvam̄ mahāvīra dhammadakkam̄ pavattaya.
Yathā yā Keci nadiyo osaranti mahodadhim̄
evam̄ sadevakā lokā osarantu tav’antike.

— Verse 178-183 & 186, BV & CP, Ibid, Dīpaṅkara BV, Vol. I, P. 20-21. And then by them extolled, bodhisatta Sumedha, undertaking the ten things, fulfilling those things, entered the forest.

Thereafter they (assembled men) took refuse in the teacher Dīpaṅkara the leader of the world together with the order. The Dīpaṅkara Buddha exhorted some in taking refuse, some in the five morals & the rest in the tenfold morality;²³ to one he gave recluseship in the fourth,²⁴ the ultimate fruit of saṃaship; to another the incomparable things of analysis,²⁵ to one the eight higher attainments²⁶ & to another three kinds of knowledge.²⁷ In this way He who was endowed with the sixfold higher knowledge²⁸ instructed the multitude; the teaching of the world lord Dīpaṅkara was thereby wide-spread. The teacher Dīpaṅkara, saved many people & set them free from woeful destiny. He had three congregations : the

first congregation was of a hundred thousand myriads, in second, when the conqueror entered into solitude on the Mount Nārada, there assembled a hundred myriads, with cankers waned, stainless & the great sage surrounded himself with ninety thousand myriads in the third congregation on the Sudassana mountain.

As ītihattha-m-ubbedho Dīpañkara mahāmuni
Sobhati dīparukkho va sālarāja va phullito.
Satasahassavassāni āyu tassa mahesino
tāvata tiṭṭhamāno so tāresi janatām bahum̄.
Jotayitvāna saddhammaṁ santāretvā mahājanam
jalitvā aggikkhandho va nibbuto so sasāvako.
Sā ca iddhi so ca yaso tāni ca pādesu cakkaratānāni
Sabbaṁ Samantarahitaṁ nanu ritta Sabbasaṅkhārā.

— Verse 215-218, Ibid, BV & CP, Dīpañkara BV, P. 23

For a hundred thousand years, the great sage Dīpañkara, eighty cubits of height shone like a dīpa tree (deoder pine), or a noble sāl-tree in full bloom, illuminating very Dhamma, saving the multitude and shining forth like a column of fire, he along with his disciples, attained Nibbāna as burning lamp expired (Nibbanti dhirā yathāyam̄ padipo-Khuddakapāṭha). That effective will and that glory & those wheel-jewels on his feet all disappeared. Are not all constituents void?

The conqueror great sage teacher Dīpañkara attained nibbāna in the park of Nanda, where a stūpa, thirty-six yojanas in height, was built to him, after his death his doctrine lasted for one hundred thousand years.

3. 4. KONDAÑÑA BUDDHAVAMSA :

Koṇḍañña, the second Buddha the leader appeared after Dīpañkara, He was of infinite ardour & boundless fame immeasurable & unconquerable.

The city Rammavatī was the birth-place of the great sage Koṇḍañña. He belonged to Koṇḍañña clan. His father was a khattiya Sunnanda by name, and his mother Sujātā. He lived a household life for ten thousand years. he had three excellent palaces - Ruci, Suruci and Subha.²⁹ The name of his wife was Rucidevi and that of his son, Vijitsena.

Beholding the four signs (an ill man, old, corpse & sage) Koṇḍañña, the conqueror renounced the world in a chariot and strove the striving for not less than ten months & attained enlightenment under a Sālakalyāni tree. On the day of enlightenment he partook milk-rice offered by Yasodharā daughter of a wealthy man of village Sunanda & accepted eight handfuls of grass for his seat given by the Ājīvaka Sunanda [G. P. Malalasekara, A. Dic of Pali Proper names, Vol I, P. 683]

Entreated by Brahmā, the great hero Koṇḍañña, best of men, set a-rolling the wheel in the excellent city of devas. For the good of all creatures the enlightened one ever expounded the sense-faculties, the strengths, the factors of enlightenment, the way and the truths. When Koṇḍañña, lord of the world, set the wheel of Dhamma a-rolling, a first conversion of a hundred thousand myriads, thereafter, while he was preaching in the congregation of men & devas, a second conversion of ninety thousand Koṭis took place

[At that time Gotama Buddha was a Khattiya Vījuāvī]



2

Konḍañña Buddha

Dipañkarassa aparena Konḍañña nāma nāyako
anantatejo amitayaso appameyyo durāsado.

Birth Place : Rammavatī City. **Parents :** Khattiya Sunanda & Sujatā. **Bo-tree :** ‘Sālakalyāṇikā’. **Chief-disciples :** Theras ‘Bhadda’ & ‘Subhadda’, Theris ‘Tissā’ & ‘Upatissā’. **Chief-attendant :** Anuruddha.

and when he preached the doctrine, defeating the heretics, a third congregation of eighty thousand myriads took place.

Aham tena samayena Vijitāvī nāma khattiyo
Sammuddam antam-antena isseraṁ vattayām-ahaṁ
Koṭisatasahassānaṁ Vimalānām mahesinām
Saha lok'agganāthena param'annena tappayim.
So pi mām buddho vyākāsi Koṇḍañña lokanāyako
aparimeyye ito kappe buddho loke bhavissati.
Padhānam padahitvāna Katvā dukkarakārikam
assatthamūle sambuddho bujjhissati mahāyaso.

—Verse 9-12, Ibid, BV & CP, Koṇḍañña BV, P. 26

Bhagavā Buddha said : “I was then a Khattiya, named Vijitāvī & held sovereignty even beyond the ocean. Vijitāvī entertained with best food a hundred thousand myriads great stainless sages, together with highest lord of the world the Buddha Koṇḍañña; He the world leader declared even of Vijitāvī: “In a countless kalpa from now he will become Buddha in the world. Striving the striving, having done deeds hard to do, the perfectly enlightened one, highly renowned, will be enlightened at the foot of an assattha tree (Ficus religios). The name of his mother will be Māyā, the name of his father Suddhodana, and he shall called Gotama. Kolita & Upatissa will be the chief disciples, Khemā & Uppalavaṇṇā will be the woman-disciples, attendant Ānanda will attend this conqueror. The Bo tree of the Blessed one will be called assattha. Citta & Hatthālavaka will be the chief lay followers, Nanda’s mother & Uttarā will be the chief women-flok, the lease of life of that Gotama Buddha will be for one hundred years.” On hearing this speech of

the great & incomparable sage, men and devas was elated with joy and said : ‘this is the sprout of Buddha seed.’

There were sounds of joy; Devas & men of the ten thousand worlds clapped their hands & paid me homage with folded hands. “Should we miss the teaching of this lord of the world yet in future we shall come before the presence of this one. Even as people while crossing a river, having missed the first ferry, cross the great river by the lower ferry, so, also, should we all miss this conqueror, yet we shall come in future before this one^{30”} :

Yad’imassa lokonāthassa virajjhissāma sāsanaṁ
anāgatamhi addhāne hessāma Sammukhā imam
Yathā manussā nadim tarantā paṭititham virajjhiya
heṭṭhā titthe gahetvāna uttaranti mahāndim,
Evaṁ-eva mayam sabbe yadi muñcām’imam jinam
anāgatamhi addhāne hessāma Sammukhā imam.

— Verse 19-21, Ibid, BV & CP, Koṇḍañña BV, P. 27

On hearing his speech I (Bodhisatta Vijitāvī) became all the more delighted in mind. To fulfil that aim I gave to the conqueror my great kingdom. Forsaking the great kingdom, I went forth to be near him. Having mastered all the ninefold instruction of the Teacher, Suttanta & Vinaya, I graced the instruction of the conqueror. While sitting, standing or walking there in, I dwelt earnestly, and obtaining perfection in higher knowledges, went to the Brahma-world.’

Bhadda & Subhadda were the chief disciples of the great sage Koṇḍañña, Anuruddha, his attendant. Tissā & Upatissā were the chief women-disciples of the great sage Koṇḍaññā, and the

auspicious Sāl-tree was his Bo-tree. Sona & Upasona were the chief attendants. Nandā & Sirimā were the chief woman attendants.

Koṇḍañña, the great sage of the world was eighty cubits in height and shone like the sun, the king of stars, at mid day. Living for a hundred thousand years he saved many people. The earth was adorned with those who had canker waned, were stainless, and shone like the sky of full stars. Those unconquerable steadfast Nāgas, of infinite merits and great fame obtained nibbāna, having revealed themselves like a flash of lightning.

Koṇḍañña, most excellent Buddha, as to forgiveness was like the earth, as to morals like the sea; as to concentration, like mount Meru; as to knowledge, like the sky, attained nibbāna in the park of Canda. So, that incomparable effective will and that concentration of well-developed knowledges have all disappeared. Hence are not all constituents void?

At the place of nibbāna, a decorated shrine, seven yojanas in height was built.

3.5. MAÑGALA, THE THIRD BUDDHA :

“Koṇḍaññassa aparena Mañgalo nāma nāyako/tamaṁ loke
nihantvāna dhammokkam-abhidhārayi” (Verse1, BV & CP Ibid,
Mañgala BV, P. 29). After Koṇḍaññā appeared the leader, named
Mañgala, who, dispelling darkness in the world, bore high the torch
of Dhamma. His radiance was incomparable and superior to that of
other conquerors. Worsening moonshine and sunshine he shone
over the ten thousand worlds. Mañgala, the third Buddha too
expounded the excellent the supreme four truths; this folk and that
having drunk the essence of the truths, dispelled the great darkness.
Obtaining incomparable enlightenment there came to pass, in the
first preaching of Dhamma, the first conversion of a hundred
thousand myriads. When he preached in the realm of the lord of
devas, the second conversion of one thousand myriads came to
pass. The third conversion was of ninety myriads.

The city Uttara was the birth place of the great sage Mañgala.
His father was a khattiya Uttara by name, and the mother was Uttarā.
He lived a household life for nine thousand years. He had three
excellent palaces-Yasavā, Sucimā and Sirimā. Adorned by fully
thirty thousand, his wife was named Yasavatī, & of his son, Sīvala.

Nimitte caturo disvā assayānena nikhami
anūnakam-aṭṭhamāsam padhānam padahī jino.
Brahmunā yācito santo Mañgalo lokanāyako
vatti cakkam mahāvīro vane Sirivar'uttame.

— Verse 21-22, Ibid, BV & CP, Mañgala BV, P. 30.

[At that time Gotama Buddha was a brāhmaṇa ‘Suruci’]



3

Mangala Buddha

Yāva-d-aṭṭhāsi sambuddho Mangalo lokanāyako
na tassa sāsane atthi Saṅkilesamarañam tadā.

Birth Place : ‘Uttara’ City. **Parents :** Khattiya ‘Uttara’ & ‘Uttarā’. **Bo-tree :** ‘Nāga-rukkha’.

Chief-disciples : Theras ‘Sudeva’ & ‘Dhammasena’, Theris ‘Sīvalā’ & ‘Asokā’. **Chief-attendant :** ‘Pālita’ Thera.

Beholding the four signs the conqueror renounced the world riding on horseback, and strove the striving for not less than eight months. Before enlightenment he pertook milk-rice offered by Uttarā, daughter of a wealthy man of village Uttara & accepted eight handful of grass given by an Ājīvaka, Uttara. (G.P. Malalasekara, A Dic. of Pali Proper names, P. 407-408.) Being entreated by Brahmā, Maṅgala, the great hero and leader of the world, set the wheel a-rolling in the most excellent forest of Siri.

When Sunanda, ‘wheelturner’ approached the Exalted one, on that day the perfectly Enlightened One struck the excellent, the supreme drum of Dhamma. The multitude which followed Sunanda then numbered ninety myriads. All of them, too, without exception were converted by the way of ‘come monks!’ (ehi bhikku!)

The great sage Maṅgala, had three congregations, the first assembly was of a hundred thousand myriads. The second was of a thousand myriads and the third of ninety myriads. There assembled those who had waned cankers and were stainless.

Gotama Buddha told that ‘I was then a brahmin, named Suruci a preceptor, preserver of mantras and well versed in the three Vedas.

Tam-ahm upasaṅkamma saraṇam gantvāna satthuno
Sambuddhapamukham saṅgham gandhamālena pūjayim,
Pūjetvā gandhamālena gavapānena tappayim.

— Verse 11, Ibid, BV & CP, Maṅgala BV, P. 29.

I approached the teacher, took refuge in him, and, with a scented garland, worshipped the Order having the perfectly enlightened One at its head. After worshipping with the scented garland I satisfied them with cow’s milk.

So pi maṁ buddho vyākāsi Maṅgalo dvipad'uttamo:
aparimeyye ito Kappe ayam buddho bhavissati.
Padhānam padahitvāna katvā dukkarakārikam
assatthamūle Sambuddho bujhissati mahāyaso.

—Verse 12-13, Ibid, BV & CP, Maṅgala BV, P. 29.

The Buddha Maṅgala, the best of beings, also declared of me : “In a countless kalpa this man will become a Buddha. Having striven the striving and having done deeds hard to do, will be the perfectly enlightened one, highly renowned & will be enlightened at the foot of an assattha tree.” On hearing his speech too, I made my mind more gratified. To fulfil the ten perfections (Pāramitās) I performed the higher practices. Then in order to attain the excellent & perfect enlightenment I cultivated joy, and after presenting the Buddha my house, I took ordination from him. having mastered all the ninefold instruction³¹ of the teacher — Suttanta and Vinaya - I graced the instruction of the conqueror. There in earnestly abiding, I developed divine development, and having obtained perfection in higher knowledges, went to the Brahma world.

Srideva & Dhammasena were the chief disciples of the great sage Maṅgala, Sivalā & Asokā were chief woman disciples and Palita the attendant. Nanda & Visākha were chief attendants. Anulā & Sutanā were the chief women attendants. The Bo-tree of Maṅgala, the Blessed One is called the Nāga tree.

Aṭṭhāsiti ratanāni accuggato mahāmuni
tato niddhāvanti rāmī ī anekasatasahassiya.
Navuti vassasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so taresi janatam bahum'

Yathā pi sāgare ūmī na sakkā tā gaṇetuye
tath'eva sāvakā tassa na sakkā te gaṇetuye.

— Verse 26-28, Ibid, BV & CP, Maṅgala BV, P. 30.

The great sage was eighty-eight ratanas³² in height, and there from many hundred thousands of rays streamed forth. Living long for ninety thousand years, he saved many people. His disciples were countless. Even as it is not possible to count the waves in the ocean, so it is not possible to count his disciples. So long as the most exalted leader Maṅgala lived, up till then there was no corruption or death in his order. The highly renowned one, holding up the torch of Dhamma, saving the multitude and burning like fire, attained Nibbāna. In the garden called Vessara, the Buddha Maṅgala, showing to devas & men the nature of the constituents of the body & burning as a column of fire, like the setting sun attained Nibbāna. A stupa there, was built for the conqueror, the stupa was thirty yojanas in height.

3. 6. SUMANA, THE FOURTH BUDDHA :

After Maṅgala appeared the leader named Sumana, incomparable in all things and the best of all beings. He too beat the drum of immortal in the city of Mekhala, the ninefold teaching of the conqueror, with its conch of Dhamma.

So pi tadā amatabherim ahanī Mekhale pure,
dhammasaṅkhasamāyuttam navaṅgam jinasāsanam.

—Verse 2, Ibid, BV & CP, Sumana BV, P-32.

Mekhala was the city of the great sage Sumana. His father was a khattiya, named Sudatta, and the mother was Sirimā. He lived a household life for nine thousand years. He had three excellent palaces- Canda, Sucanda and Vatamsa. Attended by sixty-three thousand well-adorned women, the name of his wife Vaṭaṁsikā, that of his son, Anupama. Beholding the four signs the conqueror renounced (the world) riding on an elephant, and strove in the striving for not less than ten months. Before enlightenment he pertook milk-rice offered by Anupamā, daughter of a wealthy man of village Anoma & accepted eight handfuls of grass given by Anupama, an Ājīvaka (G.P. Malalasekara, A Dic. of Pali Proper names, Vol. II., P. 1239.)

Entreated by Brahmā, the great hero & leader of the world, set the wheel a rolling in the excellent city of Mekhala. Conquering depravities he, the teacher, having won supreme knowledge founded a city, the most excellent town of Dhamma. He founded the great Road, the most excellent applications of mindfulness,³³ uninterrupted, straight, direct, great and extensive.

[At that time Gotama Buddha was 'Atula' nāgarājā]



4

Sumana Buddha

Nirantaram akūṭilam ujum Vipulavitthatam
māpesi so mahāvithim satipaṭṭhānavara'uttamam.

Birth Place : 'Mekhala' City. **Parents :** Khattiya Sudatta & Suddatā. **Bo-tree :** 'Nāga-rukkha'. **Chief-disciples :** Theras 'Sarāṇa' & 'Bhāvitatta', Theris 'Soṇā' & 'Upasoṇā'. **Chief-attendant :** 'Udene' Thera.

In that way he laid out the four fruits of Samanaship, the fourfold analytic insight,³⁴ the six higher knowledge and the eight attainments. Earnest, broadminded, conscientious and energetic wises grasped these excellent virtues, as they pleased.³⁵

So, in this way by meditation (yogena), the teacher, raising up the multitude, enlightened in the first time a hundred thousand myriads. While in the second preaching of the doctrine the great hero instructed group of heretics, a thousand myriads were converted. The conversion of ninety thousand myriads took place in the third time.

Sannipātā tayo āsum, Sumanassa mahesino,
Khīṇāsavānam vimalānam santacittāna tādinaṁ.
Vassam Vutthassa bhagavato abhighuṭhe pavāraṇe
koṭasatasahassehi pavāresi tathāgato.
Tato param sannipāte vimale kañcanapabbate
navutikoṭisahassānam dutiyo āsi samāgamo.
Yadā sakko devarājā buddhadassan' upāgami
asītikoṭisahassānam tatiyo āsi samāgamo.

—Verse 11-14, Ibid, BV & CP, Sumana BV, P. - 32

The great sage Sumana had three congregations of those who had cankers waned, were stainless and calm in mind. When the Blessed one declared Pavāraṇā³⁶ after spending the rainy season, the Exalted one celebrated it with a hundred thousand myraids. Thereafter, the second congregation took place on the stainless Kañcana mountain, in which ninety thousand myraids assembled. When Sakka, the king of devas came to see Buddha, the third congregation of eighty thousand myraids took place.

Gotama Buddha continued saying, at the time of Sumana, the fourth Buddha, “I was then nāgarājā, named ‘Atula’, having great effective will and abundant good conditions. Then I came forth with my kinsfolk from the Nāga palace, & waited on the conqueror together with his order with the deva-instruments of Nāgas. With food & drink I satisfied the hundred thousand myriads and, offering each of them a suit of robes, I took refuse in him.”

The Buddha, Sumana, leader of the world too declared about the King Atula : “In a countless Kalpa this man will become a Buddha. Striving the striving and having done deeds hard to do, will be the perfectly enlightened one, highly renowned, & will be enlightened at the foot of an assatha tree”; and the King Atula, on hearing his speech, was more delighted in mind & to fulfil ten perfections performed the higher practices.

Saraṇa & Bhāvitatta were the chief disciples of the great sage Sumana, & Udena the attendant. Sonā & Upasonā were the chief women-disciples. That Buddha of boundless fame too became enlightened at the foot of a nāga tree. Varuṇa & Saruṇa were the chief attendants, Cāla & Upacālā were the chief women attendants.

The Buddha Sumana was more than ninety cubits high and shone like a golden garland over the ten-thousandfold. Living for ninety thousand years he saved many people. Saving those who, were to be saved, & having enlightened those who, were to be enlightened, the Exalted one attained parinibbāna, just as the moon, the king of stars disappears. The incomparable Buddha-as well as those monks who had the Cankers waner—the men of high renown attained nibbāna, after showing incomparable lustre :

Tāraṇīye tārayitvā bodhanīye ca bodhayī
parinibbāyi sambuddho ulurājā va atthamī.
Te pi Khīnāśavā bhikkhū so pi buddho asādiso
atulamphabham dassayitvā nibbutā te mahāyasā.

— Verse 31-32, Ibid, Sumana BV, P. 34.

The famous Buddha Sumana attained nibbāna in the park of Aṅga. There a stupa, four yojanas in height, was built for the conqueror. Therefore that incomparable knowledge and these incomparable jewels have all disappeared. So, are not all constituents void?

Tañca nāṇam atuliyam tāni cātuliyāni ratanāni
Sabbam Samantarahitaṁ nanu rittā sabbasaṅkhārā.

— Verse 33, Ibid, BV & CP, Sumana BV, P. 34.

3. 7. REVATA THE FIFTH BUDDHA :

Sumanassa aparena Revato nāma nāyako
anūpamo asadiso atulo uttamo jino.
So pi dhammam̄ pakāsesi brahmunā abhiyācito
khandhadhātuvavatthānam̄ appavattam̄ bhavābhavē.
Tassābhisaṁyā tīni ahesum̄ dhammadesane
gaṇanāya na vattabbo paṭhamābhisaṁyao ahū.

—Verse 1-3, Ibid, Revata, BV, P. 35.

Revata, a great leader after Sumana was an unequalled, incomparable, matchless, supreme conqueror. He expounded the determining of aggregate and element and non-continuance in different becomings, being entreated by Brahmā. During his preaching of dharma there were three conversions, the first conversion was of a countless number.

When the great sage Revata administered king Arindama, the second conversion was of a countless number and when after a week, the bull of men rose up from meditation, he instructed, a hundred myriads men and devas in the highest fruition. The noble leader Revata had three congregations of such as those who had the cankers waned, were stainless, fully emancipated. Countless were those who assembled in the first congregation. The second assembly was of a hundred thousand myriads. One, who was follower of the wheel of him of matchless wisdom, fell ill & reached a state³⁷ where life was doubtful. The third congregation of a hundred thousand myriad arahants who accompanied the sage to enquire after his illness, then took place.

[At that time Gotama Buddha was a brāhmaṇa ‘Atideva’]



5

Revata Buddha

So pi dhammam̄ pakāsesi brahmunā abhiyācito
Kandhadhātuvavatthānam̄ appavattam̄ bhavābhave.

Birth Place : ‘Sudhammadaka’ City. **Parents :** Khattiya ‘Vipula’ & ‘Vipulā’. **Bo-tree :** ‘Nāgarukkha’. **Chief-disciples :** Theras ‘Varuṇa’ & ‘Brahmadeva’, Theris ‘Bhaddā’ & ‘Subhaddā’. **Chief-attendant :** ‘Sambhava’.

The great sage Revata was born in the city of Sudhaññaaka. His father was a khattiya, named Vipula, and the mother was Vipulā. Attended by thirty-three thousand well-adorned women, the name of his wife was Sudassnā, that of his son, Varuṇa. He lived a household life for six hundred thousand years. He had three well-decorated palaces — Sudassana, Ratanagghi and Avela — produced by his deeds of merit.

Beholding the four signs the conqueror renounced the world in a chariot and strove the striving for not less than seven months. Before enlightenment he partook milk-rice offered by Sādhu devi, daughter of a wealthy man, & accepted eight handfuls of grass given by an Ājīvaka named Varunindhara. (G.P. Malalasekara, A Dic. of Pali Proper names, P. 751-752). Being entreated by Brahmā, Revata, the great hero and world leader, set the wheel a-rolling in the park of varuṇa, in Sirisa thicket.

Aham tena samayena Atidevo nāma brāhmaṇo
upagantvā Revatam buddham saraṇam tass'aggcch'aham .
Tassa sīlam Samādhīñca paññāguṇavara'uttamaṁ
thomayitvā yathā thomam uttarīyam-adāsa'aham.
So pi mam buddho vyākasi Revato lokanāyako :
aparimeyye ito kappe ayaṁ buddho bhavissati.
Padhānam padahitvāna katvā dukkarakārikam
assatthamūle sambuddho bujjhissati mahyaso.

— Verse 10-13, Ibid, Revata BV, P. 35.

The historical Gotama Buddha was then a brāhmaṇa, Atideva by name & who having approached the Buddha Revata took refuse

in him & that “having duly extolled his morality, concentration and the most excellent quality of his wisdom,” he offered him an upper garment. He too, the Buddha Revata, the leader of the world, declared of me : “In a countless Kalpa this man will be a Buddha. He striving the striving and having done deeds hard to do, will be fully enlightened at the foot of an assattha tree.” On hearing his speech too he was more delighted in mind, & to fulfill the perfections he performed the higher practice. Even then he was brooding over (the thought) remembering the Buddha-Dhamma, & thinking “I shall acquire that Dhamma which has been longed for by me,” I then made progression towards the fulfilment of pāramitās.

The Buddha Revata was lustrous like the morning Sun. The unsurpassed garland of lustre that arose in his body pervaded an entire yojana, by day or night. He was over eighty cubits in height, and shone like the high splendour of Indra over all directions. His chief disciples were Varuṇa and Brahmadeva and Sambhava the attendant. Bhaddā & Subhaddā were the chief woman disciples. That incomparable Buddha became enlightened at the foot of a nāga tree. Paduma and Kuñjara were the chief attendants. Sirimā and Yasavatī the chief woman attendants.

Satthivassasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so tāresi janatām bahum.
Dassayitvā buddhabalam amataṁ loke pakāsayam
nibbāyi anupādāno yath’agg’ upādānasāñkhayā.
So ca kāyo ratanaibho so ca dhamma asādiso
sabbam samantarahitam nanu rittā sabbasañkhārā.

— Verse 27-28, BV & CP, I bid, Revata BV, P.37.

The base of life of the Buddha Revata lasted for sixty thousand years. Living to that extent he saved many people. Showing the power of a Buddha and expounding immorality in the world, he, free from attachment, attained Nibbāna just as the fire from waning of fuel. That gem-like shining body and that incomparable dhamma have all disappeared. So, are not all constituents void?

Revato yasadharo buddho nibbuto so mahāpure
dhātuvitthārikam āsi tesu tesu padesato ti.

— Verse 29, BV & CP, Ibid, Revata BV, P. 37.

The noble, great sage and famous Buddha Revata attained Nibbāna. His relics were scattered here & there in the place of mahapariniābbna.

3. 8. SOBHITA, THE SIXTH BUDDHA :

The Buddha Sobhita, the great leader came after Revata; he was self composed and calm in mind, unequalled, man unrivalled.

So jino sakagehamhi mānasam̄ vinivat̄tayi
patvāna Kevalam̄ bodhim̄ dhammacakkam̄ pavattayi.
Yāva het̄thā Avīcito bhavaggā cāpi uddhato
etth'antare ekaparisā ahosi dhammadesane.
Tāya parisāya sambuddho dhammacakkam̄ pavattayi
gaṇanāya na vattabbo paṭhamâbhisaṁayo ahu.

— Verse 2-4, Ibid, BV & CA, Sobhita BV, P. 38.

That conqueror turned things over in his mind in his own home, and having fully attained enlightenment, set the Wheel of Dhamma a-rolling. In his preaching of Dhamma, in the interim between the Avīci hell below and the highest becoming above, there came to be an assembly. In that assembly the perfectly Enlightened one set a-rolling the Wheel of Dhamma. Countless were they of the first conversion.

Tato param-pi desente naramarūnam̄ Samāgame
navutikoṭisahassānam̄ dutiyâbhisaṁayo ahu.
Punâparam̄ rājaputto Jayaseno nāma khattiyo
ārāmaṁ ropayitvāna buddhe nīyādayī tadā.
Tassa yāgam̄ pakittento dhammaṁ desesi cakkhumā
tadā Koṭisahassānam̄ tatiyâbhisaṁayo ahu.

— Verse 5-7, Ibid Sobhita BV, P. 38.

[At that time Gotama Buddha was a brāhmaṇa ‘Sujāta’]



6

Sobhita Buddha

Sannipātā tayo āsum Sobhitassa mahesino
Khināsavānam Vimalānam Santacittāna tādinam.

Birth Place : ‘Sudhamma’ City. **Parents :** Khattiya Sudhamma & Sudhammā. **Bo-tree :** ‘Nāga-rukkha’. **Chief-disciples :** Theras ‘Asama’ & ‘Sunetta’, Theris ‘Nakulā’ & ‘Sujātā’. **Chief-attendant :** ‘Anoma’.

Thereafter, as he was preaching to the congregation of devas and men, the second conversion took place of ninety thousand myriads. There after a khattiya prince, named Jayasena, provided a park & dedicated it to the Buddha Sobhita. While declaring his (the prince's) devotion, the man of vision expounded Dhamma, & then the third conversion took place of a thousand myriads. During the period of great sage Sobhita had three gatherings of such as had the cankers waned, were stainless and calm in mind. The king Uggata made a gift, to the best of men. On the occasion of that gift, seven myriads of arahants were gathered together. Then again the citizens made a gift to the best of men. There was then the second gathering of ninety myriads. After dwelling in deva-world, when the conqueror descended therefrom, there was the third gathering of eighty myriads.

Sudhamma was the city of birth place of the great sage Sobhita. His father was a Khattiya, named Sudhamma, and the mother was Sudhammā. He lived a household life for nine thousand years. He had three excellent palaces — Kumuda, Kalira and Paduma. Attended by seventy-six thousand well adorned women, the name of his wife was Samaṅgī, and that of his son, Sīha.

Beholding the four signs the best of men came out of the palace and practised striving for seven days. Before enlightenment he pertook the milk-rice offered by chief consort Anulā herself & he became enlightened at the foot of a nāga tree. (G.P. Malalasekara, A Dic. of Pali Proper names, P. 1304-5.)

Brahmunā yācito Santo Sobhito lokanāyako / Vatti Cakkam
mahāvīro Sudhamm'uyyāna-m-uttame. — Verse no. 20. BV &
CA Ibid, Sobhita BV - P. 39. — Being entreated by Brahma, Sobhita,
the great hero, world-leader, turned the Wheel of Dhamma in the

excellent garden of Sudhamma. Asama & Sunetta were the chief disciples of the great sage Sobhita, and Anoma the attendant. Nakulā and Sujātā were the chief woman-disciples. Ramma & Sudatta were the chief attendants. Nakulā & Cittā were the chief female attendants.

Gotama Buddha said : “I was then a brahmin named Sujāta, and satisfied the Buddha together with his disciples with food & drink.” The Buddha Sobhita, the incomparable leader of the world, declared of me too : “ In a countless Kalpa, this man will be a Buddha. He striving in the striving, and having done deeds hard to do, the perfectly enlightened one, highly renowned, will be enlightened at the foot of an asattha tree.” On hearing his speech I too was gladdened and thrilled in mind. To accomplish that end I became more resolute.

Tassāpi vacanam Sutvā haṭṭho Samviggamānaso
tam- ev’attham-anuppattiyā uggamādhitim-akās’aham.

— Verse no. 15. BV & CA, Ibid, Sobhita BV, P. 39.

Sobhita, the great sage was fifty eight ratanas in height, and illuminated all direction (like the rising sun) having hundred rays. Just as the well- blossmed wood and is made fragrant with diverse odours, so his teaching was incensed with the fragrance of morality:

Yathā pi sāgaro nāma dassanena atappiyo
tath’ eva tassa pāvacanam savañena atappiyam.

— Verse no. 26, BV & CA, Ibid , Sobhita BV, P. 39.

Just as the ocean is insatiable to the sight, like -wise insatiable to the hearing was his teaching.

Navutivassasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so tāresi janataṁ bahum.
Ovādaṁ anusṭhiñca datvāna' sesake jane
hutāsano va tāpetvā nibbuto so sasāvako.
So ca buddho asamasamo te pi ca sāvakā balappattā
Sabbam Samantarahitam nanu ritta sabbasaṅkhārā.

—Verse 27-29, Ibid, Sobhita BV, P-39.

The lease of life lasted for ninety thousand years. Living to that extend he saved many people. He, giving advice and admonition to the rest of the people and blazing like altar-fire, attained Nibbāna together with his disciples. Hence that incomparable Buddha and those mighty disciples have all disappeared; are not all the constituents void?

The highly enlightened Sobhita attained Nibbāna in the Sīha monastery. His relics were distributed in those regions.

3. 9. ANOMADASSĪ, THE SEVENTH BUDDHA :

Sobhitassa aparena sambuddho dvipad'uttamo
Anomadassī amitayaso tejasī duratikkamo.

— Verse 1. BV & CP, Ibid, Anomadassi BV, P. 41.

After Sobhita came Anomadassī, who was perfectly enlightened, best of beings, boundless in fame, powerful and unsurpassable. Cutting off all the bonds & doing away with the three becomings,³⁸ he preached to devas and men the way where in is no turning back: So chetvā bandhanaṁ sabbaṁ viddhamsetvā tayo bhave/ anivattigamanam maggam desesi devamānuse. — BV & CP, Ibid, Anomadassī BV, P. 41.

The Buddha Anomadassī was born in the city of Candavatī. His father was a Khattiya a named Yasavā, and the mother was Yasodharā. It is said that at his birth seven kinds of jewels (anoma) rained down from the sky, hence his name Anomadassī. (-G.P. Malalasekara, A Dic. of Pali Proper names, Vol.1, P. 101) He lived a household life for ten thousand years in his three excellent palaces — Siri, Upasiri and vad̄dha. Attended by twenty three thousand well-adorned women, the name of his wife Sirimā, and that of his son, Upavāna.

Anomadassī, the great sage & hero, was fifty-eight ratanas in height. His lustre streamed forth having hundred rays like the rising Sun. Beholding the four signs he set out in a palanquin. The conqueror strove the striving for not less than ten months. A maiden, Anupamā gave him a milk-rice before his enlightenment & the ājīvaka, named Anoma gave him grass for his seat. (G.P.

[At that time Gotama Buddha was a yakkha]



7

Anomadassi Buddha

Dassanena pi tam Buddham tositā honti pāñino
vyāharantam giram Sutvā amataṁ pāpuṇanti te.

Birth Place : Candavati City. **Parents :** Khattiya ‘Yasavā’ & ‘Yasodhara’. **Bo-tree :** ‘Ajjuna’. **Chief-disciples :** Theras ‘Nisabha’ & ‘Asoka’, Theris ‘Sundari’ & ‘Sumanā’. **Chief-attendant :** ‘Varuṇa’.

Malalasekara, A Dic. of Pali Proper names, P. 101). Entreated by Brahmā, Anomadassī, the Buddha, the great sage, set a-rolling the wheel in the garden of Sudassana. Nisabha & Asoka were the chief disciples of the teacher Anomadassī, and Varuṇa the attendant. Sundarī and Sumanā were the chief women-disciples. Bo tree of the Blessed one is called Ajjuna. Nandivadḍha and Sirivadḍha were the chief attendants & Uppalā and Padumā were woman-attendants.

The Buddha Anomadassī was undisturbed like the sea, hard to attack like the mountain, boundless as space, and well blossomed like a great sāla-tree. Even at the sight of that Buddha creatures were pleased. On hearing his spoken voice they attained immortality. One hundred myriads were converted at the first preaching of Dhamma. Conversion to Dhamma became rich and prosperous. On hearing his spoken voices and preaching then in the next conversion, too, when the rain of Dhamma was showered, eighty-seven myriads took place the third time, when in a shower creatures were satisfied.

Sannipātā tayo āsum tassaāpi ca mahesino
abhiññābalappattānam pupphitānam vimuttiyā.
Atṭhasatasahassānam Sannipāto tadā ahu
pahīnamadamohānam Santacittāna tādinaṁ.
Sattasatasahassānam dutiyo āsi Samāgamo
anaṅgaṇānam virajānam upsantāna tādinaṁ.
Channām Satasahassānam tatiyo āsi Samāgamo
abhiññābalappattānam nibbutānam tapassinam.

— Verse 8-11, BV & CP, Ibid, Anomadassī BV, P. 41.

The great sage had also three gatherings of those who were endowed with the higher knowledges and blossomed with emancipation. In the first gathering there assembled eight hundred thousands of such as had abandoned pride and delusion and were calm in mind. The second congregation was of six hundred thousand of such as had the cankers waned, were undefiled, passionless, and calm. The third congregation was of six hundred thousand ascetics who were endowed with higher knowledge and had waned out.

Aham tena Samayena Yakkho āsim mahi' ddhiko
nekānam Yakkhaṭ īnam Vasavatti'mhi issaro.
Tadā pi tam buddhavaram upagantvā mahesinam.
annapānena tappesim sasaṅgham lokanāyakam.
So pi mam tadā vyākasi visuddhanayano muni :
aparimeyye ito Kappe ayam buddho bhavissati.
Padhānam padahitvāna Katvā dukkarakārikam
assatthmule Sambuddho bujjhissati mahāyaso.

— Verse 12-15, Ibid, Anomadassī BV, P. 41-42.

During the period of the Buddha Anomadassī Gotama Buddha was a Yakkha having great effective power, the lord of many myriads of yakkhas in Vasavatti and now he, the Gotama Buddha was saying that, then, too, I approached the great sage and excellent Buddha. (Anomadassī) I entertained the leader of the world together with his order with food and drink. The sage Anomadassī, too, having clear perspective, then declared of me : “ In a countless Kalpa this man will became a Buddha. Striving the striving, and having done deeds hard to do, will be perfectly enlightened, highly renowned, at the foot of assattha tree.”

Tassāpi vacanām Sutvā haṭṭho Saṃviggamānaso / uttarim
vatam-adhiṭṭhasim dasapāramipūriyā — Verse no. 16, BV & CA.
Ibid, Anomadassī BV, P. 42. On hearing his speech too I was
gladdened and thrilled in mind. To fulfil the ten perfections I persist
in the higher practice.

The base of life of the Buddha Anomadassī lasted for one hundred thousand years. Living to that extent he saved many people. The well-blossomed sayings of the teacher were graced by such arahants as those who were free from passion & stainless.

So ca Satthā amitayaso yugāni tāni atuliyāni
Sabbam Samantarahitam nanu rittā Sabbasaṅkkhārā.
Anomadassī jino Satthā Dhammārāmahi nibbuto
tath'eva tassa jinathūpo ubbedho pañcavīsatī.

— Verse 28-29, BV & CP, Ibid, Anomadassī BV, P. 42-43.

That teacher of incomparable fame & that pair of matchless disciples have all disappeared. So, are not all constituents void? The conqueror and teacher Anomadassī attained Nibbāna (Nibbuto) in the park of Dhamma. A stupa twenty five yojanas in height, was built there for the conqueror, the Blessed Anomadassī, the seventh Buddha in the lineage of Gotama Buddha.

3. 10. PADUMA, THE EIGHTH BUDDHA :

The Eighth Buddha Paduma, perfectly enlightened, best of beings, unrivalled unequalled and a great leader came after the Buddha Anomadassi. He had also incomparable and excellent knowledge, and unsurpassed emancipation.

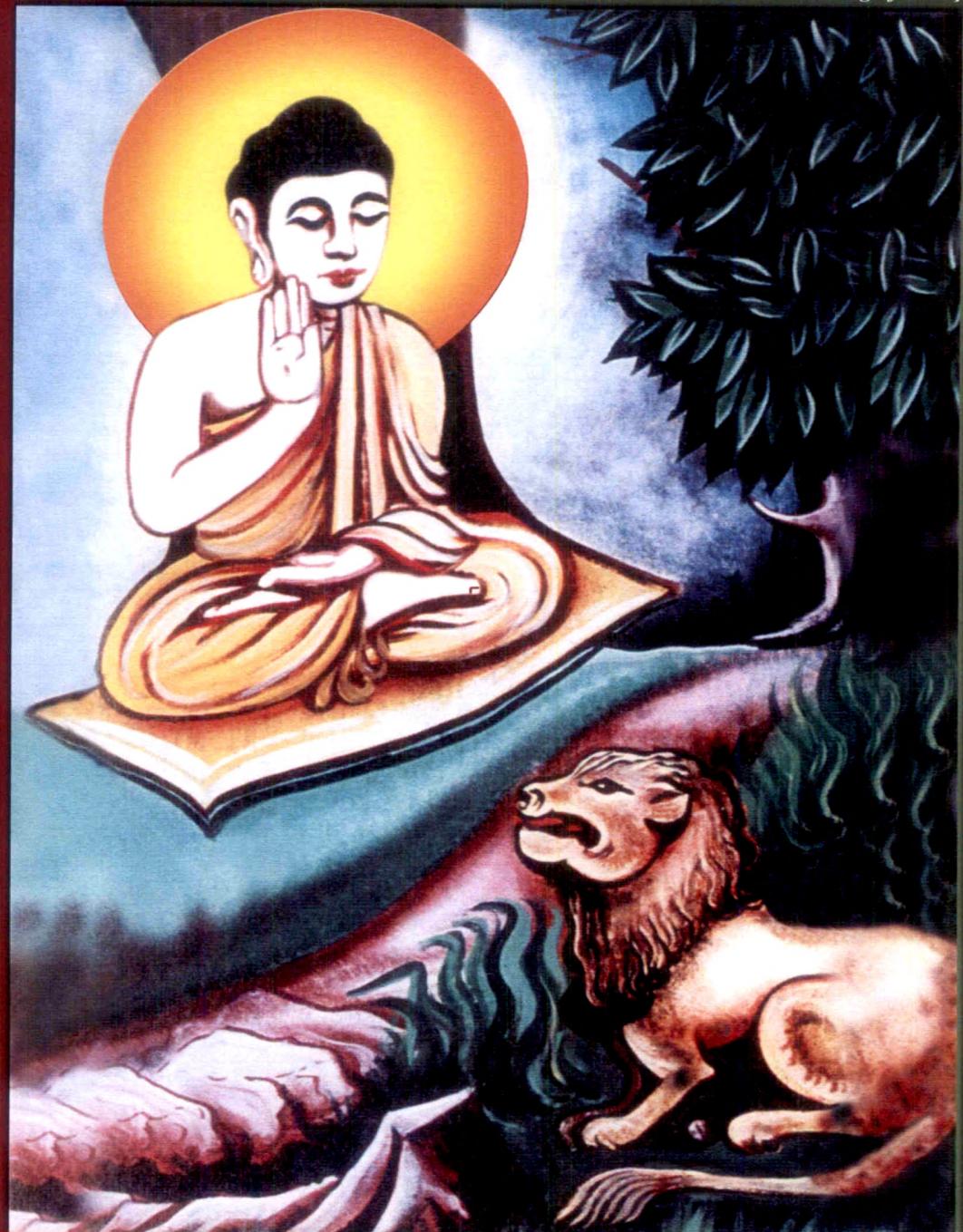
Tassâpi atulatejassa dhammacakkappavattane
abhisamayâ tayo âsum mahâtamapavâhanâ.
Pañhamâbhisañaye buddho koñisatañ-abodhayî
dutiyâbhisañaye dhîro navutikoñim-abodhayî.
Yadâ ca Padumo buddho ovadî Sakam-atrajam
tadâ asîtikoñinam tatiyâbhisañaye ahu.
Kañhin'atthârasañaye uppanne Kañhinacîvare
dhammasenâpat'atthâya bhikkhû sibbimsu cîvaram.

— Verse 3-5 & 7 BV & CP Ibid, Paduma BV, P. 44.

To him of matchless ardour, in setting a-rolling the wheel of Dhamma, there were three conversions bearing away the great darkness. In the first conversion the Buddha preached & instructed hundred myriads. In the second conversion the wise one instructed ninety myriads. When the Paduma Buddha was instructing his own son came, the third conversion of eighty myriads took place.

The great sage Paduma had three gatherings; the first gathering was of a hundred thousand myriads. On the occasion of garment distribution, when the Kañhina-garments were obtained, the monks sewed the raiment for the leader of Dhamma.³⁹ There then

[At that time Gotama Buddha was a lion, King of beast]



8

Paduma Buddha

Tassāpi asamāṇ Sīlaṁ Samādhī pi anantakā
asaṅkheyam nāṇavaram vimuttī ca anūpamā.

Birth Place : ‘Campaka’ City. **Parents :** Khattiya ‘Asama’ & Asamā. **Bo-tree :** ‘Mahāsona’.
Chief-disciples : Theras ‘Sāla’ & ‘Upasāla’, Theris ‘Radhā’ & ‘Surādhā’. **Chief-attendant :**
Varuṇa Thera.

assembled three hundred thousand monks, stainless, having the six higher knowledges, of high effective will, unconquerable. Then in a forest, there was a third congregation of two hundred thousands.

Gotama Buddha mentioned “ I was then a lion, lord of beasts, and saw the teacher, secluded, brooding in the forest. I saluting his feet with my head and going round him, roared there and attended the conqueror for a week.” After a week the Tathāgata awoke from excellent attainment, and reflecting gathered one myriad of monks. The great hero, the Buddha Paduma, too, then disclosed among them:

Tadā pi so mahāvīro tesam majhe viyākarī :
aparimeyye ito Kappe ayam buddho bhavissati.
Padhānam padahitvāna Katvā dukkarakārikam
assatthamūle Sambhddho bujjhissati mahāyaso.
Tassāpi vacanam sutvā bhiyyo cittaṁ pasādayim
uttariṁ vatam adhiṭṭhāsim dasapāramipūriyā.

— Verse 13-15 BV & CP, Ibid, Paduma BV, P. 44-45.

“ In a countless kalpa, this man will become, a Buddha. He striving the striving and having done deeds hard to do, the perfectly enlightened one, highly renowned will be enlightened at the foot of an assatha tree.”⁴⁰ On hearing his speech, too, I was more delighted in mind. To fulfil the ten perfections I persisted in the higher practice.

The great seer Paduma was fifty-eighth cubits in height. His incomparable lustre streamed out in all directions. The lustre of the Moon, the Sun, the jewels, fire or of a gem — all became diminished before the excellent lustre of the conqueror. His birth place was the

city of Campaka. At his birth a rain of lotuses fell over Jambudipa, hence his name Paduma. (G.P. Malalasekara, A Dic. of Pali Proper names, Vol.2, P. 131). His father was a Khattiya named Asama, and the mother was Asamā. He lived a household life for ten thousand years. He had three excellent palaces — Nandā, Suyasā and Uttarā. The name of his wife was Uttarā attended by thirty three hundred thousand well-adorned women and the name of his son was Ramma.

Nimitte caturo disvā rathayānena nikkhami
anūnakam adādhamāsam padhānam padahī jino.
Brahmūnā yācito santo Padumo lokanāyako
Vatti cakkam mahāviro Dhanañjay'uyyāna-m-uttame.

— Verse 19-20, BV & CP, Ibid, Paduma BV, P. 45.

He renounced the world and went forth from home in a chariot after beholding the four signs and strove the striving for not less than half a month. He per Took milk-rice offered by Dhaññavatī, daughter of a wealthy man of city Dhannavatī & accepted eight handfuls of grass by an Ājivaka, Titthaka (G.P. Malalasekara, A Dic. of Pali Proper names, Vol.2, P. 131). Being entreated by Brahmā, Paduma the leader of the world, set a-rolling the wheel in the excellent garden of Dhanañjaya.

Sāla and Upasāla were the chief disciples of the great sage Paduma, and Varuna was his attendant. Rādhā and Surādhā were the chief woman-disciples. The Bo-tree of that Blessed one is called the great soṇa. Bhiyya & Asama were the chief attendants. Ruci and Nandarāmā were the chief-women-attendants.

Vassasatasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so tāresi janatam bahum.

Paripakkamānase satte bodhayitvā asesato
Sesake anusāsitvā nibbuto so sasāvako.
Urago va tacam jiṇṇam vuddhapattam va pādapo
jahitvā sabbasaṅkhāre nibbuto so yathā Sikhī.

— Verse 26-28, BV & CP, Ibid, Paduma BV, P. 45.

— Then the base of life lasted for a hundred thousand years. Living to that extent he saved many people from sufferings. After imparting fully knowledge to the beings whose minds were ripe and instructing the rest, he together with his disciples attained Nibbāna (nibbuto). As a serpent discarding worn-out skin, or the tree old leaves, so he, like a flame of fire, attained Nibbāna, after forsaking all the constituents.

Paduma, the teacher & excellent conqueror, attained Nibbāna in the park of Dhamma. His relics were distributed in those regions. Thus ended the line of the Blessed Paduma, the eighth Buddha.

3. 11. NĀRADA, THE NINTH BUDDHA :

Padumassa aparena sambuddho dvipad'uttamo
Nārado nāma nāmena asamo appaṭipuggalo.
So buddho cakkavattissa jeṭṭho dayito-oraso
āmuttamālyābharaṇo uyyānam upasaṅkami.
Tatrāsi rukkho yasavipulo abhirūpo brahā suci
tam-ajjhapatvā upanisīdi mahāsonassha heṭṭhato.
Tattha nānāavar'uppajji anantam vajir'ūpamam
tena vicini saṅkhāre ukkujjam-avakujjakaṁ
Tattha sabbakilesāni asesam abhivāhayī
pāpuṇī kevalam bodhim buddhañāne ca cuddasa.

— Verse 1-5 BV & CP, Nārada BV, P. 47.

Nārada, the Ninth Buddha appeared after the Buddha Paduma in the lineage of Gotama the Buddha; that Buddha was best of beings, unequalled, man unrivalled. On his naming day there fell automatically from the sky, from wish fulfilling trees etc. various kinds of clothings & ornaments like a heavy rainfall. On account of this he was named Nārada: ‘nara’ meaning ornaments befitting people & ‘da’ one who gives, by name-giving wise men.⁴¹ He was the own dear son of a wheel-rolling monarch. He wearing a garland of gems and the like, went to the garden. A tree was there, called the great soṇa, highly famous, pleasant and divinely pure. Coming there he sat beneath it. There he obtained the excellent, infinite and lightning like knowledge by which he examined compounds in ascending and descending orders. He entirely removed there all

[At that time Gotama Buddha was an ascetic 'Jatila']



9

Nārada Buddha

Pāpuṇītvāna Sambodhim dhammacakkam pavattayi
Koṭisatasahassānam pathamābhisamayo ahu.

Birth Place : 'Dhaññavatī' City. **Parents :** Khattiya 'Sudeva' & 'Anomā'. **Bo-tree :** 'Mahāsona'. **Chief-disciples :** Theras 'Bhaddasāla' & 'Jitamitta', Theris 'Uttarā' & 'Phagguni'. **Chief-attendant :** 'Bāssettha Bhikkhu'.

depravities, and obtained the complete enlightenment and the fourteen kinds of Buddha knowledge.

Having obtain perfect enlightenment, he set a-rolling the Wheel of Dhamma. The first conversion of a hundred thousand myriads took place. The great noble sage, while subduing the Nāga king, Māhadoṇa, performed miracles, showing these to devas and men. There in that preaching of Dhamma among devas & men, ninety thousand myriads were freed from all doubts. When the great hero instructed his own son, the third conversion, of eighty thousand myriads, took place.

The sage, great Nārada had three gatherings. The first gathering was a hundred thousand myriads. When the Buddha expounded the Buddha virtues together with their origins, ninety thousand myriads, stainless, then assembled. When the nāga Verocana, offered the teacher a gift, eighty hundred thousand sons of the conqueror then assembled.

The city Dhaññavatī was the birth place of the great sage Nārada. His father was a Khattiya named Sudeva, and the mother was Anomā. He lived a household life for nine thousand years. He had three excellent palaces - Jitā. Avijitā and Abhirāmā. Attended by forty three thousand well-adorned women, the name of his wife was Jitasenā, and that of his son, Nanduttara.

Beholding the four signs of illness, old age, a corpse and a sage, he went forth on foot. The leader of the world practised striving for a week. Before enlightenment he having accepted a meal of milk-rice from his wife princess Vijitasenā, he sat at the foot of a mahāsoṇa-tree, on grass given by the park-keeper Sudassana.⁴²

Brahmunā yācito santo Nārado lokanāyoko / vatti cakkam
mahāvīro Dhanañjay'uyyāna-m-uttame. — Verse 22, BV & CA
Nārada BV, P. 48. Entreated by Brahmā, Nārada, great leader &

hero, set a-rolling the wheel in the peerless garden of Dhanañjaya. Bhaddasāla and Jitamitta were the chief disciples of the great sage Nārada, and Vāsetha the attendant. Uttarā & Phagguni were the chief woman-disciples. The Bo-tree of that Blessed one is called the great Soṇa. Uggarinda and Vasabha were the chief attendants. Indāvarī and Caṇḍī were the chief woman attendants.

Aṭṭhāsīti ratanāni accuggato mahāmuni
Kañcan’agghikasaṅkāso dasasahassī virocatha.
Tassa byāmappabhā kāyā niddhāvati disodisaṁ
nirantaram divā rattiṁ yojanam pharate sadā.
Na Keci tena Samayena Samantā yojane janā
ukkā padīpe ujjalenti buddharam sena otthaṭā.
Yathā ulūhi gaganaṁ vicitram upasobhati
tath’eva sāsanam tassa arahantehi sobhati.

— Verse 26-28 & 30, BV & CP, Nārada BV , P. 48.

The great hero & sage was eighty-eight ratanas in height, and, having the appearance of a golden garland, shone over the ten thousand worlds. A fathom-halo came from his body, spreading in all directions, and continually illuminated the quarters, day and night. Being covered by the lustre of the Buddha no one then lighted a torch light anywhere within a yojana. Just as the sky, adorned by the stars, looks beautiful, likewise his teaching shone with the arahants.

Gotama Buddha said; “I was then an ascetic practising severe penance capable of going through the air and well versed in the five higher knowledges.” Then also entertained the incomparable Buddha together with his order and retinue, and worshipped him with sandal-

wood. Then that Buddha Nārada, leader of the world, too, declared of me: “In a countless Kalpa this man will become a Buddha. He striving the striving and having done deeds hard to do, the perfectly enlightened one, highly renowned, will be enlightened at the foot of an assattha tree.” On hearing his speech, too, I was more excited in mind. To fulfil the ten perfections I persisted in the higher practice.

The lease of life of the Buddha Nārada lasted for ninety thousand years. Living to that extent he saved many people. After making from the bridge of righteousness, for crossing the stream of forward faring for the rest who had attained the right path, the lord of men attained Nibbāna.

So pi buddho asamasamo te pi Khīñâsavā atulatejā
Sabbam̄ samantarahitam̄ nanu rittā sabbasaṅkhārā.

— Verse 32, BV & CP, Nārada BV, P. 49.

That incomparable Buddha and those who had the cankers waned, the supremely ardent, have all disappeared. Are not all constituents void? Nārada the best of the conquerors, attained nibbāna in the city of Suddassana, There a Stupa four yojanas in height, was built for the conqueror.

3. 12. PADUMUTTARA, THE TENTH BUDDHA :

Nāradassa aparena Sambuddho dvipad'uttamo
Padumuttara nāma jino akkhobho sārgar'ūpamo.
Maṇḍakappo va so āsi yamahi buddho ajāyatha
ussannakusalā janatā tamhi Kappe ajāyatha.
Padumuttarassa bhagavato paṭhame dhammadesane
Koṭisatasahassānaṁ dhammābhisaṁayo ahu.
Tato param pi vass'ante tappayante ca pāṇine
Sattatiṁsasahassānaṁ dhamnābhisaṁayo ahu.

— Verse 1-4, BV & CP, Padumuttara BV, P. 50

After Nārada came the conqueror named Padumuttara, enlightened perfectly, best of beings and imperturbable like the sea. He was born in a Maṇḍakappa, in which two Buddhas born. Good folk were born in that Kalpa. At the moments of his birth & his enlightenment, a shower of lotuses fell in the ten thousand worlds, hence his name.⁴³ In the first preaching of Dhamma by the Blessed Padumuttara, there was conversion of Dhamma of a hundred thousand myriads. Thereafter, at the end of the rainy season, when creatures were satisfied, there was the second conversion of thirty seven thousand. The great hero, at what time approached Ānanda, and when he reached his father he smote the drum of the Immortal. The drum of the Immortal being smitten and the shower of Dhamma pouring down, there was the third conversion of fifty hundred thousand.

[At that time Gotama Buddha was a 'Jatila' ratthika (Royal official named 'Jatila')]



10 Padumuttara Buddha

Vassasatasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so tāresi janataṁ bahum .

Birth Place : 'Haṃsavatī' City. **Parents :** Khattiya Ānanda & Sujātā. **Bo-tree :** 'Salala'.
Chief-disciples : Theras 'Devala' & 'Sujāta', Theris 'Amitā' & 'Asamā'. **Chief-attendant :** 'Sumana Bhikkhu'.

The Buddha Padumuttara was born in the city of Ham̄savatī. His father was a Khatiyya named Ānanda, and the mother was Sujātā. He lived household life for ten thousand years. He had three excellent palaces - Naravāhana, Yasa & Vasavattī. Attended by forty three thousand well adorned women, the name of his wife was Vasudattā, and that of his son, Uttara.

The great sage Padumuttara was fifty-eight ratanas in height. He appeared like a golden garland, and had the thirty two excellent features. Everywhere in twelve yojanas around, ramparts, doors, walls, trees, forests and mountains were for him no impediments.

Beholding the four signs he went forth from his palace. The best of men practised striving for a week. A maiden of Ujjeni nigama called Rucinandā, gave him milk-rice, & the Ājivaka Sumitta gave him grass for his seat before his enlightenment.⁴⁴ Entreated by Brahmā, the leader and great hero Padumuttara set a-rolling the wheel in the excellent garden of Mithilā. Devala & Sujāta were the chief disciples of the great Padumuttara, and Sumana the attendant. Amitā and Asamā were the chief woman-disciples. The Bo-tree of that Blessed one is called Salala. Vitiṇṇa & Tissa were the chief attendants. Hatthā and Vicittā were the chief woman-attendants.

Ovādako viññāpako tārako sabbapāṇinām
desanākusalo buddho tāresi janataṁ bahum.
Sannipātā tayoāsum Padumuttarassa satthuno
Kotisatasahassānam paṭhamo āsi samāgamo.
Yadā buddho asamasamo vasī Vebhārapabbate
navutikoṭisahassānam dutiyo āsi samāgamo.
Puna cārikaṁ pakkante gāmanigamaraṭṭhato
asītikoṭisahassānam tatiyo āsi samāgamo.

— Verse 7-10, BV & CP, Padumuttara BV, P. 50.

The Buddha Padumuttara who was an adviser, instructor, leader & saviour of all creatures and expert in preaching, saved many people. The teacher Padumuttara had three gatherings, the first congregation was of a hundred thousand myriads. While the incomparable Buddha was dwelling in the Vebhāra mountain, there was a second congregation of ninety thousand myriads. Again when he went out touring through the villages, towns and countries, there was a third congregation of eighty thousand myriads.

Gotama Buddha said that “at the period of the Buddha Padumuttara I was then a royal official named Jaṭila, and offered food, drink and garments to the perfectly enlightened one together with his order. That Buddha, too, seated in the midst of the order, declared of me: “In one hundred thousand Kalpas from this day this man will become a Buddha. He striving the striving and having done deeds hard to do, the perfectly enlightened one, highly renowned, will be enlightened at the foot of an assattha tree.”

Tassāpi vacanāṁ sutvā uttarāṁ vatam-adhiṭṭhahīṁ
akāsim-uggāṁ daḷhaṁ dhitīṁ dasapāramipūriyā.
Vyāhatā titthiyā Sabbe vimanā dummanā tada
na tesaṁ keci paricaranti raṭṭhato nicchubhanti te.
Sabbe tatha samāgantvā upagacchūṁ buddhasantike
tuvaṁ nātho mahāvīro saraṇāṁ hohi cakkhuma.
Anukampako kāruṇiko hitesī sabbapāṇināṁ
sampatte titthiye sabbe pañcasīle patiṭṭhahi.

— Verse 14-17, BV & CP, Padumuttara BV, P. 51.

The Buddha Gotama continued describing : on hearing his speech, too, I (as a Bodhisatta Jāṭila) persisted in the higher practices & to fulfil the ten perfections I made the way (my) strong resolve (Dhitim).

All the heretics then were subdued. They were distracted and sorrowful. No one waited upon them. They were thrown out from the kingdom. All of them being assembled there went to the Buddha, and said : “Then great hero, thou art our lord. Become thou our refuge, O man of vision! Thou are kindhearted, pitiful and well-wisher of all beings, do thou establish all the heretics assembled here, in the fivefold morals!”

Thus the teaching of the Buddha Padumuttara become clear and empty of the heretics, and was adorned with such arahants as those who were controlled their senses.

The lease of life lasted for a hundred thousand years. Living to that extent he saved many people. He saving many people, cutting off all doubts and blazing like a column of fire, attained Nibbāna together with his disciples. The Buddha Padumuttara, the conqueror, attained Nibbāna in the monastery of Nanda. There an excellent stupa, twelve yojanas in height, was built for him.

3. 13. SUMEDHA, THE ELEVENTH BUDDHA :

Sumedha, the Eleventh Buddha came after Padumuttara; He was a great sage, difficult to assail, of highest ardour, supreme in the whole world. He was powerful and a well-wisher of all beings. He set free many from bondage.

Sudassanam nāma nagaram Sudatto nāma khattiyo
Sudattā nāma janikā Sumedhassa mahesino.
Navavassasahassāni agāram ajha so vasi
Sucanda-kañcana-Sirivad̄dhā tayo pāsāda-m-uttamā.
Tiso lasasahassāni nāriyo samalaṅkatā
Sumanā nāma sā nārī Sumitto nāma atrajo.
Nimitte caturo disvā hathiyānena nikhami
anūnakam ad̄dhamāsam padhānam padahī jino.

— Verse 18-21, BV & CP, Sumedha BV, P. 54.

— Sudassana was the city of the great sage Sumedha where he was born. His father was a Khattiya named Sudatta and his mother Sudattā. He lived a household life for nine thousand years. He had three excellent palaces — Sucanda, Kañcana and Sirivad̄dhā. Attended by forty-eight thousand well-adorned women, the name of his wife was Sumanā, and that of his son, Sumitta. Beholding the four signs he went forth from the world riding on an elephant. The conqueror strove the striving for not less than half a month. Bodhisatta Sumedha before enlightenment ate the milk-rice offered by Nakula, daughter of a wealthy man and he was given eight handful of grass by a heretic named Sirivaddhana.⁴⁵

[At that time Gotama Buddha was a man named 'Uttara']



11

Sumedha Buddha

Pasannanetto Sumukho brahā uju patāpavā
hitesī sabbasattānam bahū mokesī bandhanā.

Birth Place : Sudassana City. **Parents :** Khattiya Sudatta & Sudattā. **Bo-tree :** 'Mahānimba'.
Chief-disciples : Theras 'Saraṇa' & 'Sabbakāma', Theris 'Rāmā' & 'Surāmā'. **Chief-attendant :** 'Sāgara Bhikkhu'.

When the Buddha Sumedha had fully attained supreme enlightenment, he turned the wheel of Dhamma in the city of Sudassana being entreated by Brahmā. Sumedha, the great hero and world leader, set a-rolling the wheel in the excellent garden of Sudassana.

Aham Tena Samayena Uttaro nāmo māṇavo
asīti Koṭiyo mayham ghare sannicitam dhanam.
Kevalam Sabbam datvāna sasaṅghe lokanāyake
Saraṇam tass'upāgañchim pabajjañcābhrocayim.
So pi mām buddho vyākāsi karonto anumodanam:
tim sakappasahassamhi ayam buddho bhavissati.
Padhānam padhitvāna Katvā dukkarakārikaṁ
assatthmule sambuddho bujjhissati mahāyaso.

— Verse 11-14, BV & CP, Sumedha Buddhavamsa, P. 53.

‘I was then a young brahmin named Uttara’ said the Buddha Gotama. The brahmin Uttara was wealthy of eighty myriads which was stored up in his house. Gotama Buddha continued depicting: “I (as a Bodhisatta) giving the whole of it to the leader of the world with his order, took refuge in him and found delight in going forth.” Being pleased at this he, too, declared of me : “In thirty thousand Kalpas, this man will become a Buddha. He stiving the stirring and having done deeds hard to do, the perfectly enlightenment one, highly renowned, will enlightened at the foot of an assatha tree.”

On hearing his speech, too, I was the more delighted in mind. To fulfil the ten perfections I persisted in higher practice. Having mastered all the ninehold teachings of the Teacher, begining with Suttanta and Vinaya, I graced the instruction of the conqueror. There

in I dwelt earnestly in sitting, standing or walkings, obtained perfection in higher knowledges, and went to the Brahma-world.

In the Buddha Sumedha's preaching of Dhamma, there were three conversions. The first conversion was of a hundred thousand myriads. Then again, there was a second conversion when the conqueror subdued the yakkha Kumbhakaṇa and this conversion was of ninety thousand myriads. Again, when he of the ten powers⁴⁶ (dasa bala) went on tour, then there was a third conversion of eighty thousand myriads.

The great sage Sumedha had three gatherings of such as had the cankers waned, were stainless and calm in mind. When the conqueror and the great leader of the world reached the excellent city of Sudassana, then seven myriads of monks who had the cankers waned assembled. Then again, on the Deva peak, at the cloth distribution to the monks, there was a second congregation of ninety myriads. Next, when he of the ten powers was making his rounds, there was a third congregation of eighty myriads.

Saraṇa and Sabbakāma were the chief disciples of the great sage Sumedha, and Sāgara the attendant. Rāmā and Surāmā were the chief woman-disciples. The Bo-tree of that blessed one is called the Great Nimba. Uruvela & Yasava were the chief attendants. Yasodharā and Sirimā were chief woman-attendants.

Aṭṭhās iti ratanāni accuggato mahāmuni
Obhāseti disā sabbā cando tārāgaṇe yathā.
Cakkavattimaṇī nāma yathā tapati yojanam
tath'eva tassa ratanam samantā pharati yojanam.

— Verse 26-27, BV & CP, Sumedha BV, P. 54.

— The great sage Sumedha was eighty-eight ratanas in height, and shone in all directions as the moon among the stars. Just as the wheel-turner's gem shines over a distance of a yojana. Likewise the lustre from his body illuminated all around.

Navutivassasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so tāresi janatām bahum.
Tevijjacha labhiññehi balappattehi tādihi
Samākulam-idaṁ āsi arahantehi sādhuhi.
Te pi sabbe amitayasā vippamuttā nirūpadhīⁱ
ñāṇālokaṁ dassayitvā nibbutā te mahāyasā.
Sumedho jinavaro buddho Medhārāmamhi nibbuto
dhātu vitthārikam āsi tesu tesu padesato.

— Verse 28-31, BV & CP, Sumedha BV, P. 54 - 55.

— Then the lease of life lasted for ninety thousand years. Living that extent he saved many people. This order was then thronged with such arhants as had the threefold lore, the six higher knowledges and had won the powers. They all, boundless in fame, emancipated and free from grasping, attained Nibbāna, after showing the light of knowledge. The Buddha Sumedha, excellent conqueror, attained Nibbāna in the park of Medhā. His relics were scattered in those regions.

3. 14. SUJĀTA, THE TWELFTH BUDDHA :

Sujāta, the twelfth Buddha appeared after the Blessed Sumedha. On his naming day wise men & relatives named him Sujāta on account of the fact that at the time of his birth all the people in Jambudipa experienced both physical and mental happiness.⁴⁷ He, in the mañḍakappa appeared, the leader who had a lion-like jaw, and was bull-shouldered, immeasurable, unsurpassable. The perfectly enlightened one, having fully attained supreme enlightenment, clear & pure like the moon, and burning like the hundred-rayed, shone with the splendour of his glory. He then turned the wheel of Dhamma in the city of Sumaṅgala.

Sumaṅgalam nāma nagaram Uggato nāma khattiyo
mātā Pabhāvatī nāma Sujātassa mahesino.
Navavassasahassāni agāram ajha so vasi
Sirī Upasirī Nandā tayo pāsāda-m-uttamā.
Tevīsatisahassāni nāriyo Samalaṅkatā
Sirinandā nāma nārī Upaseno nāma atrajo.
Nimitte caturo disvā assayānena nikhami
anūnanavamāsāni padhānam padahī jino.
Brahmunā yācito santo Sujāta lokanāyako
vatti cakkam mahāvīro Sumaṅgal'uyyāna-m-uttame.

— Verse 20-24, BV & CP, Sujāta Buddhavaṃsa, P. 56.

Sumaṅgala was the city of the great sage Sujāta. His father was a Khattiya named Uggata, and the mother was Pabhāvatī. He

[At that time Gotama Buddha was a ‘Cakkavattirāja’, a sovereign, lord of four continents]



12

Sujāta Buddha

Pāpunitvāna Sambuddho Kevalam̄ bodhi-m-uttamam̄
Sumanāgalamhi nagare dhammacakkam̄ pavattayi.

Birth Place : ‘Sumanāgala’ City. **Parents :** Khattiya ‘Uggata’ & Phabhāvatī. **Bo-tree :** ‘Mahaveļu’. **Chief-disciples :** Theras ‘Sudassana’ & ‘Sudeva’, Theris ‘Nāgā’ & ‘Nāgasamālā’. **Chief-attendant :** ‘Nārada Bhikkhu’.

lived a household life for nine thousand years. He had three excellent palaces-Sirī, Upasirī and Nandā. Beholding the four signs, he left the world riding on horseback. The conqueror strove the striving for not less than nine months. On the day of his enlightenment, he ate the milk-rice offered by the daughter of Sirinandanasetṭhi of the city of Sirinandana, grass for his seat was given by an Ājīvaka named Sunanda.⁴⁸ Entreated by Brahmā, Sujāta, great hero and world-leader, set a-rolling the wheel in the excellent garden of Sumaṅgala.

The Buddha Sujāta, world leader was preaching the very excellent Dhamma, eighty myriads were converted at first preaching and while Sujāta, of infinite fame, was spending the rainy season with devas, there was a second conversion of thirty-seven thousand. When the incomparable Sujāta approached his father there was a third conversion of sixty hundred thousand.

The great sage Sujāta had three gatherings of such as had the cankers waned, were stainless calm in mind. The sixty hundred thousands of those who had won the higher knowledges and the powers, and had not attained during this and that becoming, were first to gather together. Also when the conqueror descended from the thrice-ten (world) there was a second congregation of fifty hundred thousand. The chief disciples of the bull of men, while approaching him, went to the perfectly enlightened one with four hundred thousand.

Sudassna and Citta were the chief disciples of the great sage Sujāta, and Nārada the attendant. Nāgā and Nāgasamālā were the chief woman disciples. The Bo-tree of the blessed one, the Buddha Sujāta, is called the great Veļu (Bamboo). That tree was dense and beautiful, massive, full of leaves, growing straight, lofty, a lovely sight & delightful. Branches came forth from the tree, which

had grown as a single trunk and it shone like the well bound tail of a peacock. It had neither tangles nor great holes. It had wide spreading branches and uncommon shade, delecatable. Sudatta and Citta were the chief attendants. Subhaddā and Padumā were the chief woman-attendants.

Paññāsaratano āsi uccattanena so jino
Sabbākāravar'ūpeto sabbaguṇa-m-upāgato.
Tassa pabhā asamasamā niddhāvati samantato
appamāṇo atuliyō opammehi anūpamo.

— Verse 31, 32, Sujāta BV, P. 58.

The incomparable lustre of the Buddha Sujāta who was unequalled, matchless and incomparable, streamed out on all sides. The conqueror Sujāta, was fifty ratanas in height. He was endowed with all excellent characteristics and all virtues.

Gotama Buddha depicted, “I was then a sovereign, lord of four continents, (catudipe) able to go through the air, and most powerful wheel turner (cakkavattī).

Loke acchariyam disvā abbhutam lomahaṁsanam
Upgantvāna vandim so Sujātam lokanāyakam.
Catudīpe mahārajjam ratane satta uttame
buddhe niyyādayitvāna pabbajim tassa santike.
Ārāmikā janapade utthānam paṭipin ḍiya
upanenti bhikkhusaṅghassa paccayam sayanāsanaṁ.
So pi mam buddho vyākāsi dasasahassimhi issaro:
tim sakappasahassamhi ayam buddho bhavissati.

Padhānam padahitvāna katvā dukkarakārikam
assatthamūle sambuddho bujjhissati mahāyaso.

— Verse 12-16, BV & CP, Sujāta BV, P. 56.

Having seen the wonderful, unprecedented and astounding deeds, I approached Sujāta, the world leader and adored him. Having worshipped the Buddha with the Kingdom in the four continents (catudipe) and the seven best treasures, I left the world in his company. Those who were attached to parks presented to the order of monks garments, food, bed and seat, out of the income of the country. That Buddha, lord of the ten thousand worlds, too, declared of me: “In thirty thousand Kalpas this man will become a Buddha. He striving the striving and having done deeds hard to do, the perfectly enlightened one, highly renowned, will be enlightened at the foot of an asstha tree.”

On hearing his words, too, I was the more delighted. To fulfil the ten perfections, I persisted in the severe practice. Having fully mastered the ninefold instruction of the teacher, Suttanta and Vinaya, I graced the instruction of the conqueror. There in, while I was dwelling in earnestness and making become the Divine becoming I attained perfection in higher knowledges, and went to the world of Brahmā.

The lease of life lasted for ninety thousand years. Living to that extent he saved many people.

Navutivassasahassāni āyu vijjati tāvade
tāvatā tiṭṭhamāno so tāresi janataṁ bahum.
Yathā pi sāgare ūmi gagane tārakā yathā
evam tadā pāvacanam arahantehi cittitam.

So ca buddho asamasamo gunāni tāni atuliyāni
Sabbam Samantarahitam nanu rittā sabbasañkhārā.

— Verse 33-35, BV & CP, Sujāta BV, P. 58.

Even as the ocean with waves or the sky with stars, so was his word then adorned with arahants. That incomparable Buddha and those uncommon virtues of him have now completely disappeared. Are not all constituents void? Yes, the answer is affirmative. The Buddha Sujāta, excellent conqueror, attained Nibbāna in the monastery of Sīla. There a shine, three gāvutas in height, was built for him.

The last verse 36, Sujāta Buddhavaṃsa (P. 58) runs thus :

Sujāto jinavaro buddho Sīlāramamhi nibbuto
tatth'eva tassa cetiyo tīṇi gāvuta-m-uggato.

3. 15. PIYADASSĪ, THE THIRTEENTH BUDDHA :

Sujātassa aparena Sayambhū lokanāyako
durāsado asamasamo Piyadassī mahāyaso.
So pi buddho amitayaso ādicco va virocati
nihantvāna tamam sabbam dhammacakkam pavattayī.
Tassāpi atulatejassa ahesum-abhisamayā tayo
Koṭisatasahassānam paṭhamābhisaṃayo ahū.
Sudassano devarājā micchādiṭṭhim-arocayi
tassa diṭṭhim vinodento satthā dhammaṃ-adesayi.

— Verse 1-4, BV & CP, Piyadassī BV, P. 59.

After the Buddha Sujāta appeared Piyadassī, world-leader, self-developing, difficult to assail, incomparable, highly renowned. That Buddha of infinite fame also shone like the sun. Destroying all darkness, he set a-rolling the wheel of Dhamma. The Bodhisatta (& Buddha) Piyadassī was given the name Piyadassī on his naming day as delighted miracles were manifest to multitudes of people on that day.⁴⁹ To him immeasurably ardent were also three conversions. The first conversion was of hundred thousand myriads. Sudassana, king of devas, found delight in wrong views. To suppress his view, the teacher expounded Dhamma.

Gotama Buddha was then a brāhmaṇa named Kassapa, who was a preceptor, bearer of mantras and well-versed in the three vedas. The Brāhmaṇa Kassapa, on hearing Dhamma of the Buddha Piyadassī, found faith and made a park for the order at a hundred

[At that time Gotama Buddha was a brāhmaṇa 'Kassapa']



13

Piyadassi Buddha

So pi buddho amitayaso dvattiṁsavaralakkhaṇo
asītihattha-m-ubhedo sālarājā va dissati.

Birth Place : City 'Sudhañña'. **Parents :** Khattiya 'Sudatta' & 'Sucandā'. **Bo-tree :** 'Ajjuna'. **Chief-disciples :** Theras 'Pālita' & 'Sabbadassī', Theris 'Sujāta' & 'Dhammadinnā'. **Chief-attendant :** 'Sobhita' Bhikkhu.

thousand myriads. After dedicating the park he became gladdened and thrilled in mind, taking refuge and making strong the five morals.

So pi mām buddho vyākāsi saṅghamajjhe nisīdiya:
aṭṭhārase Kappasate ayam buddho bhavissati.
Padhānam padahitvām katvā dukkarakārikam
assatthamūle sambuddho bujjhissati mahāyaso.
Tassāpi Vacanam Sutvā bhiyyo cittam pasādayim
Uttarim Vatam adhitthāsim dasapāramipūri'yā.

— Verse 12-14, BV & CP, Piyadassi BV, P. 59.

That Buddha Piyadassi, too, sitting in the midst of the order, declared of Kassapa: "In eighteen hundred Kalpas, this man will become a Buddha. He striving the striving and having done deeds hard to do, the perfectly enlightened one, highly renowned, will be enlightened at the foot of an assattha tree. On hearing his word too, the brāhmaṇa Kassapa who was the previous existance of Gotama Buddha, delighted more in mind; to fulfil the ten perfections he persisted in the higher practice.

After the great seer Piyadassi's first conversion, an immeasurably great gathering of people was the second conversion of ninety thousand myriads. When the man-trainer was bringing under control the elephant called Doṇamukha, there was a third conversion of eighty thousand myriads. That Piyadassi too had three gatherings. The first congregation was of hundred thousand myriads. Thereafter the sage brought together ninety myriads. In the third gathering there were eighty myriads.

Birth place of the Buddha Piyadassi was the city of Sudhañña. His father was a Khattiya named Sudatta, and his mother was

Sucandā. He lived a household life for nine thousand years. He had three excellent palaces — Sunimmala, Vimala and Giriguhā. Attended by thirty-three thousand well-adorned woman, the name of his wife was Vimalā and that of his son Kañcanaveļa.

Verse 18-19 of BV & CP, Piyadassī BV, P. 60 runs thus

Nimitte caturo disvā rathayānena nikkhami
Chamāsam̄ padhānacāram̄ acarī puris'uttamo.
Brahmunā yācito santo Piyadassī mahāmunī
vatti cakkam̄ mahāvīro Ussāvan'uyyāne monorame.

Beholding the four signs he left the world in a chariot. The best of men strove the striving for six months. Before enlightenment he partook the milk-rice offered by the daughter of brāhmaṇa named Vasabha, resident of Brāhmaṇa village Varuṇa & on the way accepted eighthandfulls of grass offered by Sujāta the heretic.⁵⁰ Entreated by Brahmā, Piyadassī, great sage, great hero, set a-rolling the wheel in the pleasant garden of Ussāvana.

Pālita and Sabbadassī were the chief disciples of the teacher Piyadassī, and Sobhita the attendant. Sujātā & Dhammadinnā were chief woman disciples. The Bo-tree of that blessed one is called the Kakudha. Sannaka and Dhammadika were the chief attendants. Visākhā and Dhammadinnā were the chief woman-attendants.

That Buddha Piyadassī, too, having infinite fame and the thirty-two excellent marks, was eighty cubits in height, and appeared like a great Sāla tree. Fire, Moon or Sun has no such glory as that of the incomparably great sage.

Tassâpi deva devassa āyu tāvatakm̄ ahu
navutivassasahassāni loke aṭṭhāsi cakkhumā.
So pi buddho asamasamo yugāni pi tāni atuliyāni
Sabbam̄ samantarahitam̄ nanu rittā sabbasañkhārā.
So Piyadassī munivaro Assatthārāmamhi nibbuto
tatth'eva tassa jinathūpo tīṇi yojana-m-uggato ti.

— Verse 25-27, BV & CP, Piyadassī BV, P. 60.

The lease of life of that deva of devas also lasted long enough for the man of vision to live in the world for ninety thousand years. That incomparable Buddha and that matchless pair have all disappeared. Are not all constituents void?

Piyadassī the best of sages, attained Nibbāna in the monastery of Assattha. There a stupa three yojanas in height, was built for the conqueror.

3. 16. ATTHADASSĪ, THE FOURTEENTH BUDDHA :

Atthadassī, the world leader, bull of men, who, destroying darkness, attained supreme and perfect enlightenment. He was born in the city named Sobhana. His father was a Khattiya, named Sāgara, and his mother was Sudassanā. He was named Atthadassī because owners of treasures hidden underground regained them after having discovered the forgotten sites of the treasures where they had long been kept one generation after another.⁵¹ He lived a household life for ten thousand years. He had three excellent palaces — Amaragiri, Suragiri and Girivāhana. Attended by thirty three thousand well-adroned women, the name of his wife was Visākhā, and that of his son Sela (Sena-BV & CP, Ed. R. Morris).

Nimitte caturo disvā assayānena nikhami
anuna-aṭṭhamasāni padhānam padahi jino.
Brahmunā yācito Santo Atthadassī mahāyaso
Vatti cakkam mahāvīro Anom'uyyāne narāsabho.

— Verse 17-18, BV & CP, Atthadassī BV, P. 62-63.

Beholding the four sings he left the world riding on horseback. His meal of milk-rice was given by a nāga woman, Sucindharā & a nāga Dhammaruci, gave him grass which he spread at the foot of a campaka tree, where he reached enlightenment.⁵² The conqueror strove the striving for not less than eighty months. Entreated by Brahmā, the very famous Atthadassī, great hero & bull of men, set a-rolling the wheel of Dhamma in the Anoma garden, then with immortality satisfied the ten thousand, the world of devas & men.

During the time of that lord of men there were three conversions. The first conversion was of hundred thousand myriads, When the

[At that time Gotama Buddha was an ascetic named 'Susīma']



14

Atthadassī Buddha

Brahmunā yācito santo Atthadassī mahāyaso
Vatti cakkam̄ mahāviro Anom'uyyāne narāsabho.

Birth Place : City 'Sobhana'. **Parents :** Khattiya 'Sagāra' & Sudassanā. **Bo-tree :**
'Campaka'. **Chief-disciples :** Theras 'Santa' & 'Upasanta', Theris 'Dhammadā' &
'Sudhammadā'. **Chief-attendant :** 'Abhaya-Bhikkhu'.

Buddha Atthadassī paid a visit to gods, the second conversion of hundred thousand myriads took place. Then again when the Buddha preached to his father, the third conversion was of a hundred thousand myriads.

Sannipātā tayo āsum tassāpi ca mahesino
Khiṇāsavānam dutiyo āsi samāgamo.
Aṭṭhanavuti sahassānam paṭhamo āsi samāgamo
aṭṭhāsīti sahassānam dutiyo āsi samāgamo
Aṭṭhasattatisahassānam tatiyo āsi samāgamo
anupādā vimuttānam vimalānam mahesinam.

— Verse 6-8, BV & CP, Atthadassī BV, P. 62.

The great sage Atthadassī, too had three congregations of such as who were free from sins and impurities and calm in mind. The first congregation was of ninety-eight thousands. The second congregation was of eighty-eight thousands. The third congregation was of thirty-eight thousand great sages, free from grasping, emancipated and pure.

Santa & Upasanta were the chief disciples of the teacher Atthadassī, and Abhaya the attendant. Dhammadā and Sudhammadā were the chief woman-disciples. The Bo-tree of that blessed one is called the Campaka. Nakula and Nisabha were the chief attendants. Makilā and Sunandā were the chief woman-attendants.

In the period of the previous Buddha Atthadassī, Gotama Buddha was an ascetic named Susīma, practising severe penance and acknowledged to be the highest in the world. He, the ascetic Susīma, worshipped the perfectly enlightened one with mandārava flowers, lotuses and pārichattakas, brought from deva-world.

So pi buddho asamasamo as ītihattha-m-uggato
Sobhati sālarāja va ulurājā va pūrito.
Tassa pākatikā ramś ī anekasatako ṭiyo
Uddham̄ adho dasadisā pharanti yojanam̄ tadā.
So pi buddho narāsabho sabbasatt'uttamo muni
Vassasatasahassāni loke aṭṭhāsi Cakkhumā.
Atulam̄ datvāna obhāsam̄ virocetvā sadevake
So pi aniccatam̄ patto yath'agg'upādānasaṅkhayā.

— Verse 22-25, BV & CP, Atthadassī BV, P. 65.

That incomparable Buddha, blessed Atthadassī, the fourteenth previous Buddha in the lineage of Gotama Buddha, was also eighty cubits in height, and shone like a great Sāla tree or the full moon (ulurājā va pūrito). Many hundred thousand myriad rays of his natural glory then illuminated the ten directions above and below for a yojana. That Buddha, too, bull of men, best of all beings, sage, man of vision, lived in this world for hundred thousand years. Bestowing immense light and illuminating the (worlds of) devas & men, he too won impermanence like fire with the exhausted fuel. Hence are not all constituents void? Atthadassī, excellent conqueror attained Nibbāna in the park of Anoma. His relics were distributed in those regions and this is the ultimate consequence of physical parts of the body of any living being.

3. 17. DHAMMADASSĪ, THE FIFTEENTH BUDDHA :

Dhammadassī, the fifteenth previous Buddha appeared after the Buddha Atthadassī in the line of the Blessed Gotama Buddha. Saranā was the city of the great teacher and leader, the Buddha Dhammadassī, who in the Maṇḍakappa became highly renowned, dispelling darkness, shone over the world of devas and men . It is said the on the day of his birth all unjust laws disappeared from the law books, hence his name is given Dhammadassī.⁵³ His father was a Khattiya named Saranā, and his mother was Sunandā. He lived a household life for eight thousand years and he had three excellent palaces — Araja, Viraja and Sudassana. Attended by forty three thousand well-adroned women, the name of his wife was Vicikolī, and that of his son Puṇṇavatīdhana.

Dhammadassī left the world from his palace beholding the four signs alike the other previous Buddhas and the best of men strove the striving for a week. Before enlightenment, the Bodhisatta Dhammadassī ate milk-rice offered by Princess Vicikolī, & he accepted eight handfuls of grass from Sirivaddha, the watch-man of the barley field (Yavapālaka).⁵⁴ Entreated by Brahmā, Dhammadassī, lord of men, great hero and best of men, set a-rolling the wheel in the Deer-park; when he, of immesurable ardour, set a-rolling the wheel of Dhamma there was a first conversion of a hundred thousand myriads. When the Buddha Dhammadassī instructed the sage Sañjaya, there was then a second conversion of ninety myriads. When Sakka with his retiune approached the leader, there was then a third conversion of eighty myriads and that deva of devas had also three gatherings of such as those who had cankers

[At that time Gotama Buddha was a Sakka Purindada]



15

Dhammadassi Buddha

Yadā buddho Dhammadassi Vinesi Sañjayaṁ isim
tadā navutikotinam dutiyābhisamayo ahu.

Birth Place : City ‘Saranya’. **Parents :** Khattiya Saranya & Sunandā. **Bo-tree :** ‘Bimbajāla’.
Chief-disciples : Theras ‘Paduma’ & ‘Phussadeva’, Theris ‘Khemā’ & ‘Saccanāmā’.
Chief-attendant : ‘Sunetta Bhikkhu’.

waned, were stainless and calm in mind. While the Buddha Dhammadassī was spending the rainy season in Saranā, there was then the first congregation of a thousand myriads. Then again, when the Buddha went to the man from devas, there was also then a second congregation of a hundred myriads. Next, when the Buddha expounded the virtue of the Dhutaṅgas as (A list of thirteen Dhutaṅgas or ascetic practices occurs in Vinaya, V, PP. 131, 193; Vissuddhimagga, PP. 59 ff; Milinda-Pañha, Ch. V.), there was then a third congregation of eighty myriads.

The teacher Dhammadassī had the chief disciples Paduma and Phussadeva and Sunetta the attendant. Khemā and Saccanāmā were the chief woman-disciples. The Bo-tree of that Blessed one is called Bimbajāla. Subhadda & Kaṭissa were the chief attendants. Sāliyā and Vāliyā were the chief women attendants.

Aham tēna samayena Sakka āśim purindado
dibbena gandhamālena turiyena abhipūjayim.
So pi mam buddho vyākāsi devamajjhe nisīdiya
aṭṭhārase kappasate ayam buddho bhavissati.
Padhānam padahitvāna Katvā dukkarakārikam
assatthamūle Sambuddho bujjhissati mahāyaso.
Tassāpi Vacanam Sutvā bhiyyo Cittam pasādayim
Uttarim Vatam-adhiṭṭhāsim dasapāramipūriya.

— Verse 9-12, BV & CP, Dhammadassī BV, P. 65.

In the period of the Buddha Dhammadassī Gotama Buddha was Sakka Purindada and Sakka Purindada worshipped the Buddha Dhammadassī with celestial perfumes, garlands and musical instruments. Gotama Buddha said, that Buddha Dhammadassī, too,

sitting in the midst of devas, declared of me: “In eighteen hundred Kalpas, this man will become a Buddha. He striving the striving and having done deeds meritorious & hard to do, the perfectly enlightened one, renowned, will be enlightened at the foot of an assattha tree.” On hearing his speech, too, I was the more delighted in mind. To fulfil the ten perfections I persisted in the higher practice. The Buddha Dhammadassī, incomparable one was eighty cubits in height. He shone with ardour in the system of the ten thousand worlds. He shone like a full-blossomed Sāla tree, or lightning in the sky, or the midday Sun.

Tassāpi atulatejassa samakām āsi jīvitam
Vassasatasahassāni loke aṭṭhāsi cakkhumā
Obhāsam dassayitvāna vimalam katvāna sāsanaṁ^m
ravi-cando va gagane nibbuto so sasāvako.

— Verse 23-24, BV & CP, Dhammadassī BV, P. 67.

That matchless Buddha, too, had a similar life-time. The man of vision lasted in this world for a hundred thousand (years). Having shown splendour and made the teaching pure he shone like the moon in the sky and attained Nibbāna (Nibbuto/Nibbāpento) together with his disciples. The great hero Dhammadassī attained Nibbāna in the park of Kesa. There an excellent stūpa, three yojanas in height, was built to commemorate and worship the noble hearted sage & teacher the Buddha Dhammadassī.

3. 18. SIDDHATTHA, THE SIXTEENTH BUDDHA :

Dhammadassissa aparena Siddhatto nāma nāyako
nihantvāna tamam sabbam Suriyo abbhuggato yathā.
So pi patvāna Sambodhim santārento sadevakam
abhvassi dhammadmameghena nibbāpento sadveakam

— Verse 1-2 BV & CP, Siddhattha BV, P. 68.

Siddhattha, the leader was born after the Buddha Dhammadassi, dispelling all darkness like the rising sun. He, too, having obtained supreme enlightenment, saved devas and men, and poured down by the of cloud Dhamma, saving the world of devas and men.

Vebhāram nāma nagaram udono nāma khattiyo
Suphassā nāma janikā Siddhatthassa mahesino.
Dasavassasahassāni agāram ajha so vasi
Kokās'-uppala-kokanadā tayo pāsāda-m-uttamā
Tisoḷasaashassāni nāriyo samalaṅkata
Sumanā nāma sā nāri Anupamo nāma atrajo.

— Verse 13-15, BV & CP, Siddhattha BV, P. 69.

The birth place of the sage Siddhattha was the city of Vehāra. At the time of birth everybody's endeavours big or small, were accomplished and desirable results achieved. Hence his name, Siddhattha.⁵⁵ His father was a Khattiya named Udena and his mother was Suphassā. He lived a household life for ten thousand years.

[At that time Gotama Buddha was an ascetic Mangala]



16

Siddhattha Buddha

So pi buddho asamosamo atulo appatipuggalo
Vassasatasahassāni loke aṭṭhāsi cakkhumā.

Birth Place : ‘Vehāra’ City. **Parents :** Khattiya Udena & Suphassā. **Bo-tree :** ‘Kanikāra’

Chief-disciples : Theras ‘Sambala’ & ‘Sumitta’, Theris ‘Sivalā’ & ‘Surayā’. **Chief-attendant :** ‘Revata Bhikkhu’.

He had three excellent palaces — Kokāsa, Uppala and Kokanadā. Attended by forty-eight thousand well adroned women, the name of his wife was Sumanā(VL. Somanassā) and that of his son Anupama.

He left the world in a palanquin from palace beholding the four signs. He, the conqueror strove the striving for not less than ten months. On the day of his enlightenment, he partook of milk-rice offered by a brāhmaṇa girl named Sunettā of Asadisa village and accepted on the way in the evening eight handfulls of grass, from Varuṇa, a watchmen of barley field.⁵⁶ Entreated by Brahmā, Siddhattha, world leader and great hero, turned the wheel in the Deer-park. Samphala and Sumitta were the chief disciples of the great sage Siddhattha, and Revata the attendant. Sivalā & Surāmā were the chief women-disciples. The Bo-tree of that blessed one is called the Kaṇikāra. Suppiya & Samudda were the chief attendants, Rammā & Surammā the chief woman attendants.

There were three conversions to him, the immeasurably ardent and great teacher Siddhattha. The first conversion was of a hundred thousand myriads. Then again, when in the kingdom of Bhīma he smote the drum, there was then a second conversion of ninety myriads. When the Buddha expounded Dhamma in the peerless city of Vebhāra, there was then a third conversion of ninety myriads. During the time of best of beings there were three gatherings of such as had cankers waned, were stainless and calm in mind. Hundred myriads, ninety myriads and eighty myriads — there were in the three occasions of the meeting of the stainless.

Aham tena Samayena Mañgalo nama tāpaso
Uggatejo duppasaho abhiññābalasamāhito.
Jambuto phalam-āhatvā Siddhatthassa adās'aham
paṭiggahetvā sambuddho idam vacanam-abravī.

Passatha imam tāpasam jiṭilam uggatāpanam
Catunavute ito kappe ayam buddho bhavissati.
Padhānam padahitvāna katvā dukkarakārikam
assatthamūle sambuddho bujjhissati mahāyaso.

— Verse 8-11, BV & CP, Siddhattha BV, P. 68.

Gotama Buddha continued describing that ‘I was then an ascetic named Maṅgala, unconquerable and possessed of highest ardour and concentrated in the powers and higher knowledges. Fetching a fruit from the island of Jambu I gave it to Siddhattha. The supremely enlightened one accepting it, spoke these words : “Look at this ascetic of matted hair and practising highest austerity. In ninety four Kalpas this man will become a Buddha. He striving the striving and having done illustrious deeds hard to do, will be enlightened, highly renowned at the foot of an assattha tree ,” On hearing his speech, too, I was the more delighted in mind. To fulfil the ten perfections I persisted in the higher practice.’

The Buddha Siddhattha was sixty ratanas high and shone like a golden garland over the ten thousand worlds & that incomparable, matchless and unrivalled man, man of vision, also lived in this world for a hundred thousand years. The Verse 23 of Siddhattha BV, P-69 :

Vimalam pabham dassayitvā pupphāpetvāna sāvake
Vilāsetvā ca samāpatyā nibbuto so sasāvako.

He showing stainless lustre and making disciples to blossom and graced by attainment, attained Nibbāna together with his disciples. The Buddha Siddhattha , the excellent sage, attained Nibbāna in the monastery of Anoma. There an excellent Stūpa, four yojanas in height, was built.

3. 19. TISSA, THE SEVENTEENTH BUDDHA :

After Siddhattha appeared Tissa, incomparable man, matchless of infinite morality, highly renowned and the chief leader of the world. He the seventeenth Buddha in the lineage of Gotama Buddha, who also was incomparable, compassionate, great hero and man of vision, was born in this world, after dispelling the darkness and illuminating the world of devas and men. He who had immeasurable will and infinite morality and concentration, reached perfection on every side and turned the wheel of Dhamma.

Aham tena Samayena sujāto nāma Khattiyo
mahābhogam chāḍ dayitvā pabbajim isipabbajam.
Mayi pabbajite sante uppajji lokanāyako
buddho'ti saddam sutvāna pīti me upapajjatha.
Dibbam manadāravam puppham padumam pāricchattakam
ubho hatthehi paggayha dhunamāno upāgamiṁ.

— Verse 9-11, BV & CP, Tissa Buddhavamsa, P. 71-72.

During the period of the Buddha Tissa, Gotama Buddha said, ‘I was then a Khattiya named Sujāta. Having laid aside great wealth I went forth into the life of a seer. When I went forth, the world-leader arose. When I heard the word “Buddha” joy arose in me. I, taking with both hands celestial mandārava flowers, lotuses and pārichattakas, approached him trembling. I approached Tissa, chief world-leader, who was attended by the grades, Taking a flower, I held it over the head of the conqueror. That Buddha, too, sitting in the midst of the people, declared of me: “In one hundred and eighty

[At that time Gotama Buddha was a Khattiya named 'Sujāta']



17

Tissa Buddha

Tam'andhakāraṇ Vidhametva obhāsetvā sadevakam
anukampako mahāviro loke uppajji cakkhumā.

Birth Place : 'Khemaka' City. **Parents :** Khattiya 'Janasandha' & 'Padumā'. **Bo-tree :** 'Asana'. **Chief-disciples :** Theras 'Brahmadeva' & 'Udaya', Theris 'Phussā' & 'Sudattā'. **Chief-attendant :** 'Bhikkhu Sumaṅgala'.

kalpas this man will become a Buddha. He striving the striving and having done glorious deeds hard to do, the perfectly enlightened one, highly renowned will be enlightened at the foot of an assattha tree.” On hearing his speech, too, I, was the more delighted in mind. To fulfil the ten perfections I persisted in the higher practice.’

The Buddha Tissa in the ten thousand worlds made known his sweet voice. In the first conversion to Dhamma a hundred thousand myriads, were converted. In the second ninety myriads, and in the third sixty myriads were converted. Then he set free from bondage devas and men who assembled there. During the time of Tissa, chief leader of the world, there were three gatherings of such as had cankers waned, were stainless and calm in mind. The first congregation was of a thousand who had cankers waned. The second congregation was of ninety hundred thousand. The third congregation was of eighty hundred thousand of those with cankers waned stainless and blooming with emancipation.

The great sage Tissa was born in the city of Khemaka. His father was a Khattiya named Janasandha and his mother was Padumā. He lived a household life for seven thousand years. He had three excellent palaces — Guhāsela, Nārī and Nisabhā. Attended by full thirty thousand well-adroned women, the name of his wife was Subhaddā, and that of his son Ānanda. He beholding the four signs left the world riding on horseback horse named Sonuttara. The conqueror strove the striving for not less than eight months. For eight months he practised austerities & after a meal of milk-rice given by the daughter of Vīraseṭṭhi of Vīragāma, he sat on grass given by Yavapālaka (watchman of the barley field) named Vijitasaṅgāma where he attained enlightenment⁵⁷.

Entreated by Brahmā, Tissa chief world leader, great hero, set a-rolling the wheel in the peerless city of Yasavati. Brahamadeva

and Udaya were the chief disciples of the great sage Tissa and Samaṅg (VL. Sumaṅgala / Samaga / Samaha) the attendant. Phussā and Sudattā were the chief women-disciples. The Bo-tree of that blessed one is called Asana. Sambala and Sirī were the chief attendants. Kisāgotamī and Upasenā were the chief woman-attendants.

So pi buddho saṭṭhiratano ahu uccattanena jino
anūpamo asadiso Himavā viya dissati.

Tassāpi atulatējassa āyu āsi anuttaro
Vassasatasahassāni loke aṭṭhāsi Cakkhumā.

Uttamaṁ pavaram seṭṭham anubhotvā mahāyasam
jalitvā aggikkandho va nibbuto so sasāvako.

— Verse 24-26, BV & CP, Tissa BV, P. 72.

The Buddha Tissa, the conqueror, was over sixty ratanas in height; incomparable and matchless, he appeared like the Himalayas. He, who was immeasurably ardent, had also an incomparable lifetime. Man of vision, he lived in this world for a hundred thousand years. The best and excellent and highest one having enjoyed great fame, and burning like a column of fire, attained Nibbāna together with his disciples just as the cloud does by the air, the dew by Sunray, or the darkness by light. The Buddha Tissa, the best of conquerors, attained Nibbāna in the park of Nanda. There a Stūpa, three yojanas in height, was built for the conqueror, the immortal forever.

3. 20. PHUSSA, THE EIGHTEENTH BUDDHA :

In the same auspicious Kalpa was born the teacher Phussa, incomparable, matchless, unparalleled and chief world-leader. And he, dispelling all darkness, disentangled the great tangle, and while satisfying the world of devas and men, rained upon them the shower of immortality.

Dhammacakkappavattente phusse nakkhattamaṅgale
Koṭisatasahassānaṁ paṭhamābhisaṁyayo ahu.
Navutisatasahassānaṁ dutiyābhisaṁyayo ahu
as ītisatasahassānaṁ tatiyābhisaṁyayo ahu.
Sannipātā tayo āsuṁ Phussassāpi mahesino
Khīnāsavānaṁ vimalānaṁ santacittāna tādināṁ.
Saṭṭhisatasahassānaṁ paṭhamo āsi samāgamo
paññāsatasahassānaṁ dutiyo āsi samāgamo.
Cattārīsatasahassānaṁ tatiyo āsi samāgamo
anupādā vimuttānaṁ vocchinnapaṭisandhinaṁ.

— Verse 3-7, BV & CP, Phussa Buddhavāmsa, P. 74.

When Phussa turned the wheel of Dhamma during the festivity of a lucky star, there was a first conversion of a hundred thousand myriads. There was a second conversion of ninety hundred thousand. There was a third conversion of eighty hundred thousand. The great sage Phussa, too had three gatherings of such as were cankers waned stainless and calm is mind. The first congregation was of sixty hundred thousand. The second congregation was of

[At that time Gotama Buddha was a Khattiya Vījittāvī]



18

Phussa Buddha

Tatth'eva Maṇḍakappamhi ahu satthā anuttaro
anūpamo asamasamo Phusso lok'agganāyako.

Birth Place : 'Kāsika' City. **Parents :** Khattiya 'Jayasena' & 'Sirimā'. **Bo-tree :** 'āmaṇḍa'.
Chief-disciples : Theras 'Sukhita' & 'Dhammasena', Theris 'Cālā' & 'Upacālā'. **Chief-attendant :** 'Sabhiya Bhikkhu'.

fifty hundred thousand. The third congregation was of forty hundred thousand emancipated from grasping and cut off from re-conception. The city Kāsika was the birth place of the great sage Phussa. His father was a Khattiya named Jayasena, and the mother who gave birth to him was Sirimā. Attended by twenty three thousand well adroned women, the name of his wife was Kisāgotami, and that of his son was Ānanda. He lived a household life for six thousand years. He had three excellent palaces - Garuḍa, Hamṣa and Suvaṇṇabharā. Beholding the four signs he left the world riding on an elephant. The best of men strove the striving for six months. A setṭhi's daughter, Sirivadḍhā, gave him milk-rice, while an ascetic, named Sirivaddha, gave him grass for his seat, under an āmaṇḍa (or āmalaka) tree.⁵⁸

Entreated by Brahmā, Phussa chief world-leader, great hero and best of men, set the wheel a-rolling in the Deer-park. Sukhita and Dhammasena were the chief disciples of the great sage Phussa, and Sabhiya the attendant. Cāla and Upacāla were the chief woman-disciples. The Bo-tree of that blessed one is called the Āmaṇḍa. Dhanañjaya and Visākha were the chief attendants. Padumā and Nāgā were the chief woman-attendants. On the ratana-caṅkamana while Gotama Buddha was describing about the previous 24 Buddhas in the Buddhavaṁsa i. e. in the lineage of Gotama buddha, he himself depicted that: 'I was then a Khattiya named Vijitāvī. Having given up a great kingdom I took initiation under him.

So pi mam buddho vyākāsi Phussa lok'agganāyako
ito dvenavute Kappe ayaṁ buddho bhavissati.
Padhānam padahitvāna katvā dukkarakārikam
assatthamūle sambuddho bujjhissati mahāyaso.
Tassāpi vacanam sutvā bhiyyo cittam pasādayim
uttariṁ vatam adhitthāsim dasapāramipūriya.

Suttantaṁ vinayañcāpi navaṅgam Satthusāsanam
Sabbam pariyāpuṇitvāna sobhayim jinasāsanam.
Tath'appamatto viharanto brahmaṁ bhāvetvā bhāvanam
abhiññāsu pāramim gantvā brahmalokam agacch'aham.

— Verse 9-13, BV & CP, Phussa BV, P. 74.

That Buddha Phussa the best leader of the world, too, predicted of me; “In one hundred and eighty Kalpas, this man will be a Buddha. He striving the striving and having done deeds hard to do, will be perfectly enlightened, highly renowned, at the foot of an assattha tree.” On hearing his speech, too, I was more delighted in mind. To fulfil the ten perfections I performed the higher practice. After fully having mastered the ninefold teaching of the teacher, begining with the Suttanta and the Vinaya, I graced the teaching of the conqueror. Therein, while dwelling in earnestness and making become the divine becoming and obtaining perfection in higher knowledges, I went to, ‘the Brahmā world.’

The sage, noble & great, the Buddha Phussa, too was fifty eight ratanas in height, and shone like the sun or the full moon. Then the base of life lasted for ninety thousand years. Living to that extent he saved many people. That teacher of incomparable fame also instructing many beings and saving the multitude, obtained Nibbāna in the Park of Sonā (VL. Sena). The distribution of his relics took place in those regions.

3. 21. VIPASSĪ, THE NINETEENTH BUDDHA :

After the Buddha Phussa was born in this world, Vipassī, perfectly enlightened, best of beings, man of vision. Three reasons are given for his name Vipassī, because he possessed broad & wonderful eyes, could see as well by night as by day unobstructed as far as one yojana around & could see clearly after investigation; hence his famous name.⁵⁹ He obtained utmost enlightenment after shattering all ignorance and repaired to the city of Bandhumā to set a-rolling the wheel of Dhamma. After turning the wheel of Dhamma the leader made both⁶⁰ enlightened. Innumerable were those who were in the first conversion. Then again the highly renowned one there preached the truth. There was a second conversion of eighty four thousand. Eighty four thousand went forth before the perfectly enlightened one. The man of vision preached Dhamma to these arrivals at the park. On hearing the reasons expounded by the conqueror in all aspects, they were converted to the excellent Dhamma. This was the third conversion.

Sannipātā tayo āsum Vipassissa mahesino
Khīnāsavānam vimalānam santacittāna tādinam.
Aṭhasat̄ thisahassānam paṭhamo āsi samāgamo
bhikkhusatasahassānam dutiyo āsi samāgamo.
Asītibhikkhusahassānam tatiyo āsi samāgamo
tattha bhikkugānamajjhe sambuddho atirocati.

— Verse 7, 8 & 9 BV & CP, Vipassī Buddhavāmśa, P. 77.

The great sage Vipassī had three gatherings of such as were canker-waned, were stainless and calm in mind. The first

[At that time Gotama Buddha was nāgarāja 'Atula']



19

Vipassī Buddha

Avijjam̄ Sabbam̄ padāletvā patto Sambodhim-uttamam̄
dhammacakkam̄ pavattetum pakkāmi Bandhumatipuraṁ.

Birth Place : City 'Bandhumati'. **Parents :** Khattiya Bandhumā & Bandhumati.

Bo-tree : 'Pāṭali'. **Chief-disciples :** Theras 'Khandha' & 'Tissanāma', Theris 'Candā'
& 'Candamittā'. **Chief-attendant :** 'Asoka'.

congregation was of sixty-eight thousand, the second congregation was of a hundred thousand monks. The third congregation was of eighty thousand monks, the enlightened one shone in the midst of that assembly of monks.

Nagaram Bandhumatī nāma Bandhumā nāma Khattiyo
mātā Bandhumatī nāma Vipassissa mahesino.
Aṭṭhavassasahassāni agāram ajha so vasi
Nando sunando sirimā tayo pāsāda-m-uttamā.
Ticattārīsasahassāni nāriyo samalaṅkatā
Sutanā nāma sā narī Samavattakkhandho nām'atrajo.

—Verse 23-25, BV & CP, Vipassī BV, P. 78.

Badhumatī was the city of the great sage Vipassī. His father was a Khattiyo named Bandhumā, and his mother was Bandhumatī. He lived a household life for eighteen thousand years. He had three excellent palaces - Nanda, Sunanda and Sirimā. Attended by forty-three thousand well adroned women, the name of his wife was Sutanā, and that of his son was Samavattakkhandha. He left the world in a chariot from home beholding the four sings. The conqueror strove the striving for not less than eight months. On the full moon day of Vesākha, the day of his enlightenment, he partook of the milk-rice offered by the daughter of Sudassana, the wealthy man; & in the evening on the way he accepted eight handfuls of grass from Sujāta, a yavapālaka (a watch man of barley field)⁶¹

Entreated by Brahmā Vipassī, world-leader great hero and best of men, set a-rolling the wheel in the Deer park. Khaṇḍa & Tissa were the chief disciples of the great sage Vipassī, and Asoka the attendant. Candā and Candamittā were the chief woman-disciples. The Bo-tree of that blessed one is called the Pāṭalī.

Nāga & Punabbasumitta were the chief attendants. Sirimā and Uttarā were the chief woman attendants.

While describing about the Vipassī, Gotama Buddha said, ‘I was then a serpent-king named Atula, of high effective will, meritorious and resplendent. Then I, attended by many myriads of “Nāgas, approached the chief of the world playings on the musical instruments of Devas & having approached to the enlightened one, Vipassī, world-leader, I offered him, king of Dhamma, a golden seat decorated with gems & pearls, adroned with all ornaments.

So pi mām buddho vyākāsi saṅghamajjhe nisīdiya
ekanavute ito kappe ayam buddho bhavissati.
Ahu kapilavhaye ramme nikhamitvā tathāgato
Padhānam padahitvāna Katvā dukkarakārikam.
Ajapālarukkhamūlamhi nisīditvā tathāgato
tattha pāyāsam-aggayha Nerañjaram-upehiti.
Nerañjarāya tīramhi pāyāsam asatī jino
paṭiyattavaramaggena bodhimūlam upehīti.
Tato padakkhiṇam Katvā bodhimāṇḍam anuttaro
assatthamūle sambodhim bujjhissati mahāyaso.

— Verse BV & CP, Vipassī Buddhavāmsa, P. 78.

That Buddha Vipassī too, while sitting in the midst of the order, declared of me: “Ninety-one Kalpas hence this man will become a Buddha. In the pleasant city of Kapila, there has come to be a Tathāgata and after renouncing the world, striving the striving, having done deeds hard, meritorious & glorious the Tathāgata, sitting at the foot of Ajapāla tree, will accept the nice gruel there, may then arrive at the Nerañjarā river and arrive then at the Bo-

terrace by the excellent way prepared. The highly renowned one then going round the incomparable Bo-terrace, at the foot of the Assattha tree will awake to perfect enlightenment.”

The mother, named Māyā will give birth to him, father will be Suddhodana & he will be known as Gotama. Kolita & Upatissa, cankerless, passionless, calm in mind and concentrated will be his chief disciples & Ānanda will be his attendant. Khemā & Uppalavāṇī will be his chief woman disciples with cankerless, passionless serene in mind & concentrated. The Assattha tree will be the Bo-tree of that blessed one.” On hearing his speech I was in mind the more delighted. To fulfil the ten perfections I persisted in the ‘higher practice.’

The conqueror & world leader Vipassī was in height eighty cubits. The lustre of him in all directions went forth seven yojanas. The lease of life of a Buddha lasted for eighty thousand years. Living to that extent he saved many people. He unloosed the bondage of many devas and men, and explained the way and not way to the rest of the ordinary folk. He, showing the light, having taught immortality and burning like a column of fire, obtained Nibbāna with his disciples. That excellent effective will, that merit excellent, the characteristics & the four stages have all disappeared. And so are not all constituents void? The wise Vipassī, the excellent conqueror, obtained Nibbāna in Sumitta-park. An excellent Stupa, seven yojanas high was built in honour his.

3. 22. SIKHĀ, THE TWENTITH BUDDHA :

The conqueror named Sikhā, the perfectly enlightened, best, unequalled & unrivalled man was born after Vipassā Buddha. Aruṇavatī was the city of the great sage Sikhā. He was named Sikhā because his Uṇhīsa (head band) stood up like a flame (Sikhā).⁶² His father was a Khattiya named Aruṇa, and his mother was Pabhāvatī. He lived a household life for seven thousand years in three excellent palaces — Sucanda, Giri & Vāhana. Attended by twenty four thousand well adroned women, the name of his wife was Sabbakāmā and of son, Atula. Beholding the four signs alike previous nineteen Buddhas in the linage of Gotama Buddha the supreme, Sikhā Buddha too left the world mounted on an elephant and strove the striving for enlightenment under the tree named Puṇḍarika. Before enlightenment he ate milk-rice given by Piyadassī, daughter of a wealthy man, resident of the market town Sudassana, & accepted on the way eight handfuls of grass offered by an ascetic named Anomadassī.⁶³

Mārasenam̄ pamadditvā patto sambodhim-uttamam̄
Dhammacakkam̄ pavattesi anukampāya pāṇinam̄.
Dhammacakkappavattante Sikhāmhi jinapuri gave
Koṭisatasahassaānam̄ paṭhamābhisaṁayo ahu.
Aparam-pi dhammaṁ desente gaṇaseti the nar'uttame
navutikoṭisahassānam̄ dutiyābhisaṁayo ahu.
Yamakam̄ pāṭihīrañca dassayante sadevake
asītikoṭisahassānam̄ tatiyābhisaṁayo ahu.

— Verse 2-5 BV & CP, Sikhā Buddha-vāmaṇsa, P. 80.

[At that time Gotama Buddha was a King 'Arindama']



20

Sikhi Buddha

Sattatibhikkhusahassānam tatiyo āsi samāgamo
anupalitto padumam̄ va toyamhi Sampavaḍḍhitam̄.

Birth Place : City 'Aruṇavatī'. **Parents :** Khattiya 'Aruṇa' & 'Pabhāvatī'. **Bo-tree :** 'Puṇḍarīka'. **Chief-disciples :** Theras 'Abhibhū' & 'Sambhava', Theris 'Akhilā' & 'Padumā'. **Chief-attendant :** Bhikkhu 'Khemañkara.

The great sage *Sikhī*, defeating the army of *Māra* and obtaining the best & perfect enlightenment, turned the wheel of Dhamma out of compassion for beings. There was a first conversion of a hundred thousand myriads, second conversion of ninety thousand myriads while the leader of the company & best of man the *Sikhī* Buddha taught Dhamma and when the miracle of double appearance was exhibited to devas and men, there was a third conversion of eighty thousand myriads.

The chief disciples of the great sage *Sikhī* were *Abhibhū* & *Sambhava* and *Khemaṅkara* the attendant, attained the world leader & conqueror the *Sikhī* Buddha. *Akhilā* & *Padumā* were the chief woman disciples. *Sirivadḍha* & *Canda* were the chief attendants. *Cittā* & *Suguttā* were the chief woman attendants. The best of man, the *Sikhī* Buddha had three gatherings of such as were canker-waned, stainless and calm in mind. The first congregation was of a hundred thousand monks & eighty thousand monks gathered in the second congregation. The third congregation was of seventy thousand monks who were like lotuses growing up in water, unsmeared thereby.

The *Sikhī* Buddha was seventy cubits in height & was like a golden garland and had the excellent thirty two marks in the body. The lustre-fathom which always came out of his body, day & night, spread all around up to three yojanas.

Aham Tena samayena Arindamo nāma khattiyo
Sambuddhapamukham Saṅgham anapānena tappayim.
Bahum dussavaram datvā dussakoṭim anappakam
alaṅkataṁ hatthiyānam sambuddhassa adās'aham.

— Verse 9, 10 BV & CP, *Sikhī* BV, P. 80.

Gotama Buddha said, “during the age of Sikhī Buddha I was then a Khattiya named Arindama. I served the order headed by the enlightened one with food and drink. I, making a gift of many excellent clothes, numbering not less than a myriad, offered to the perfectly Enlightened one a decorated elephant to ride. I, having designed the elephant mount, presented it with the requisite articles, and fulfilled the intention always strongly arisen in one. That Buddha Sikhī, chief world leader, too, declared of me : “Thirty-one Kalpas hence this man will become a Buddha. The blessed one will be born in the nice city of Kapila, renouncing the city, striving the striving, having done hard deeds, he will be enlightened.” On hearing his such speech I was the more delighted in mind. To fulfil the ten Perfections I persisted in the higher practice.’

Dhammadhegam pavassetvā temayitvā sadevake
Khemantam pāpayitvāna nibbuto so sasāvako.
Anuvyañjanasampannam dvattim savaralakkhañam
sabbam samantarahitam nanu rittā sabbasañkhārā.

— Verse 26 & 27 BV & CP, Sikhī BV, P. 81.

The great sage Sikhī had the base of the life for seventy thousand years. Living so long he saved many people. Having made the cloud of Dhamma to rain down, drenching devas & men, and having made them attain safety, he obtained Nibbāna with his disciples. Therefore the excellent thirtytwo marks, their accompanying modes have all disappeared. So is it not true that all constituents are void? The Buddha Sikhī, the excellent sage, obtained Nibbāna in the park of Dussa. There a Stupa excellent, three yojanas in height was built in honour of him, the great leader of the world.

3. 23. VESSABHŪ, THE TWENTY-FIRST BUDDHA :

After the Buddha Sikkhī, likewise, in Mañḍakappa was born in the world the conqueror named Vessabhū, man unqualified unrivalled & when the Bodhisatta prince was born he uttered triumphant words that were pleasing to the people, hence his name is given Vessabhū.⁶⁴ Having always conquered the thirst and fires of passion, and having snapped his bonds like an elephant, he obtained supreme enlightenment.

Anomaṁ nāma nagaram Supatīto nāma khattiyo
mātā Yasavatī nāma Vessabhussa mahesino.
Chabbassasahassāni agāram ajha so vasi
Ruci-Suruci-Vaḍḍhamānā tayo pāsāda-m-uttamā.
Anūnatim sasahassāni nāriyo samalaṅkata
Sucittā nāma sā nāri Suppabuddho nāma atrajo.
Nimitte caturo disvā sivikāyābhinikkhami
Chamāsam padhānacāram-acarī puris'uttamo.

— Verse 18-21, BV & CP, Vessabhū BV, P. 84.

Anoma was the city of the great sage Vessabhū. His father was a Khattiya named Supatīta, and his mother was Yasavatī. He lived a household life for six thousand years in his three excellent palaces — Ruci, Suruci and Vaḍḍhamānā. Not less than thirty thousand well-adorned women, the name of his wife was Sucittā, and that of his son was Suppabuddha. Beholding the four signs he departed in a palanquin. The best of men practised striving exercise for six months. He was given milk-rice by sirivadḍhanā of

[At that time Gotama Buddha was a Khattiya named 'Sudassana']



21

Vessabhū Buddha

Satthiratanañ-ubbedho hemayūpasamūpamo
Kāyā niccharati rāmsī rattī va pabbate Sikhi.

Birth Place : City 'Anoma'. **Parents :** Khattiya 'Supatīta' & 'Yasavatī'. **Bo-tree :** 'Mahāsāla'. **Chief-disciples :** Theras 'Sonā' & 'Uttara', Therīs 'Dāmā' & 'Samālā'. **Chief-attendant :** Bhikkhu 'Upasanta'.

Sucittagāma & grass for his seat by the Nāga king Narinda & attained enlightenment under a Sāla tree.⁶⁵

Entreated by Brahmā, Vessabhū, world leader, great hero and best of men, set a-rolling the wheel of Dhamma and there was the first conversion of seventy thousand myriads. A second conversion was of seventy thousad myriads. A Second Conversion was of seventy thousand myriads. He performed a miracle to suppress a great heresy; devas & men of the ten thousand (worlds) assembled. At the sight of the great, unprecedented and thirlling wonder sixty myriads of devas and men were awakened.

Sannipātā tayo āsum Vessabhussa mahesino
Khīṇāsavānam vimalānam santacittāna tādinam.
Asītibhikkhusahassānam paṭhamo āsi samāgamo
Sattatibhikkhusahassānam dutiyo āsi samāgamo.
Satṭhibhikkhusahassānam tatiyo āsi samāgamo
jarādibhayabhitānam orasānam mahesino.
Tassa buddhassa asamassa cakkam vattitam uttamam
sutvāna pañcītam dhammam pabbajjam-abhirocayim.

— Verse 7-10, BV & CP, Vessabhu BV, P. 83.

The great sage Vessabhū had three gatherings of such as those who were canker-waned, stainless and calm in mind. The first congregation was of eighty thousand monks. The second congregation was of seventy thousand monks. The third congregation was of seventy thousand monks, in whose minds was fear of old age & so forth, and who were descendants of great sages. Hearing of that incomparable, unequalled and unrivalled holy heart of the sage Vessabhū, a-rolling the supreme wheel, the delectable Dhamma, I rejoiced in leaving the world.

During the period of the Buddha Vessabhū, said Gotama Buddha: “I was then a Khattiya named Sudassana, and honoured the conqueror together with his order with food, drink and garment. Having arranged for a great gift, unwearied day and night I went forth on the going forth that is virtuous with the conqueror.

Ācāraguṇasampanno vattasi lasamāhito
Sabbaññutam gavesanto ramāmi jinasāsane.
Saddhāpītim-upāgantvā buddham vandāmi satthāram
Pīti uppajjati mahyam bodhiyā yeva kāraṇā.
Anivattamānasam ānatvā sambuddho etad-abravī:
ekatimse ito kappe ayaṁ buddho bhavissati.
Ahu Kapilavhaye ramme nikhamitvā tathāgato
padhānam padahitvāna katvā dukkarakārikam,
Tassāham vacanam sutvā bhiyyo cittam pasādayim
uttarim vatam-adhitthāsim dasapāramipūriyā.

— Verse 13-17, BV & CP, Vessabhū BV, P. 84.

I acquired the virtue of conduct, was concentrated in moral practices and, while seeking for omniscience, found delight in the doctrine of the conqueror. Faith, joy coming to me, I adored the Buddha, the teacher. Joy arose in me just because of the enlightened cause. The enlightened, knowing my will on not turning back, said thus, “Thirty-one Kalpas hence this man will become a Buddha. The Tathāgata, Blessed one will be born in the pleasant city of Kapila and leaving the city striving the striving, (he) having done hard deeds will be enlightened.” On hearing his speech I was the more delighted in mind. To fulfil the ten perfections I persisted in the higher practice.

The noble seer Vassabhū's chief disciples were soṇa and Uttara, and Upasanta was his attendant. Dāmā and Samālā were the chief woman-disciples. The Bo-tree of that blessed one is called the great Sāla. Soṭṭhika and Ramma were the chief attendants. Gotamī and Sirimā were the chief woman attendants.

Dhammaṁ vitthārikaṁ Katvā vibhajitvā mahājanam
dhammanāvam t̄hapetvāna nibbuto so sasāvako.

Dassaneyyaṁ sabbajanaṁ vihārañ-c'iriyāpatham
Sabbam samantarahitam nanu rittā sabbasaṅkhāra

— Verse 28-29, BV & CP, Vssabhū BV, P. 85.

The Buddha Vessabhū, the great leader was sixty cubits in height. An uncommon lustre came forth from his body like the flame on a mountain during the night. Then the base of life lasted for sixty thousand years. Living to that extent he saved many people. He, setting forth Dhamma, analysing the multitude and placing them on the boat of Dhamma, obtained Nibbāna together with his disciples. That comely multitude, (their) abode and activities have all disappeared. Hence, are not all constituents void?

The teacher, leader & excellent conqueror Vessabhū obtained nibbāna in the park of Khema. His relics were distributed in those regions.

3.24. KAKUSANDHA, THE TWENTY-SECOND BUDDHA:

After Vessabhū was born Kakusandha, who by name was perfectly enlightened, best of man, immeasurable and unsurpassable. Having abolished all becoming he reached perfection through conduct. He, like a lion breaking through the cage, obtained uttermost enlightenment. He was born in the city of Khemavatī. The brahmin Aggidatta was his father and Visākhā his mother. Attended by full thirty thousand well-adorned women, the name of his wife was Virocamānā, and that of his son Uttara. He lived a household life for four thousand years. He had three excellent palaces — Ruci, Suruci and Vadḍhamāna.

Vasī tattha Khemapure Sambuddhassa mahākulam
narānam pavaram settham jātimantam mahāyasam.

— Verse 15, BV & CP, Kakusandha BV, P. 87.

In the city of Khema there lived the great clan of the enlightened one, noble, best, of good descent and most famous amongst men.

Beholding the four signs he left home in a chariot. The conqueror strove the striving for not less than eight months & obtained enlightenment. Before his enlightenment he was given a meal milk-rice by the daughter of the brahmin Vajirindha of the village Sucinindhā, & grass for his seat by the yavapālaka Subhadda.⁶⁶ Thereafter entreated by Brahmā, Kakusandha, world-leader, great hero and best of men, set a-rolling the wheel in the Deer Park and while he was setting a-rolling the wheel of Dhamma, there was a first conversion of forty thousand myriads, He performing the twofold transformation in the airy space of the sky,

[At that time Gotama Buddha was a Khattiya named 'Khema']



22

Kakusandha Buddha

Ugghāṭetvā Sabbabhavam̄ Cariyā-pāramiṅgato
Sīha va pañjaram̄ bhetvā patto Sambodhim-ūttamam̄.

Birth Place : City Khemavatī. **Parents :** Brāhmaṇa ‘Aggidatta’ & ‘Visākhā’. **Bo-tree :** ‘Sirīsa’. **Chief-disciples :** Theras ‘Bidhura’ & ‘Sañjiva’, Therīs ‘Sāmā’ & ‘Campanāmā’. **Chief-attendant :** Bhikkhu ‘Buddhija’.

awoke thirty thousand myriads of devas and men. Innumerable to count where those in the conversion at the time of expounding the fourfold truth to the Yakkha Naradeva. He had one congregation of forty thousands who were canker-waned, stainless & calm in mind.

Aham tena samayena khemo nāmāsi Khattiyo
tathāgate jinaputte dānam datvā anappakam.
Pattañca cīvaraṁ datvā añjanam madhulaṭṭhikam
im'etam patthitam sabbam paṭiyādemi varam varam.
So pi muni vyākāsi kakusandho vināyako
imamhi Bhaddake Kappe ayam buddho bhavissati.
Ahu Kapilavhaye ramme nikkamitvā tathāgato
padhānam padahitvāna katvā dukkarakārikam.
Tassāham vacanam sutvā bhiyyo cittam pasādayim
uttariṁ vatam-adhiṭṭhāsim dasapāramipūriyā.
Nagaram Khemavatī nāma khemo nāmās'aham tadā
Sabbaññutam gavesanto pabbajim tassa santike.

— Verse 8-13, BV & CP, Kakusandha BV, P. 86.

Gotama Buddha described : “I was then a Khattiya named Khema, and gave no mean gift to the Tathāgata, the son of conqueror. Giving all the choicest articles to him, alms-bowl, garment, collyrium and honey stick, all these each of the best, as was needed I delivered to him. The Ascetic and leader Kakusandha declared, too, of me : “In this Bhaddaka Kalpa this man will become a Buddha. The Blessed one will be born in the pleasant city of Kapila and striving the striving, having done deeds hard to do, he will be enlightened.” On hearing his speech I was then more delighted in mind, and persisted in the higher practice to fulfil the ten perfections. While searching for omniscience I took ordination from him.

The great ascetic was forty ratanas in height. Golden lustre came forth from him on all sides for twelve yojanas. He had a base of life of forty thousand years. Living to that extent he saved many people. The chief disciples of the teacher Kakusandha were Vidyura and Sañjiva and Buddhija the attendant. Sāmā and Campanāmā were the chief woman-disciples. The Bo-tree of that blessed one is called the Śiriṣa (Pāli. Sirisa). Accuta and Sumana were the chief attendants. Nandā and Sunandā were the chief woman-attendants.

Dhammadānaṁ pasāretvā naranārīnam sadevake
naditvā sīhanādañca nibbuto so sasāvako.

Atthaṅgavacanasampanno acchiddāni nirantaram
Sabbam samantarahitam nanu rittā sabbasaṅkhārā.

— Verse 25 & 26, BV & CP, Kakusandha BV, P. 87.

Having opened the shop or fair of Dhamma or school of dhamma (Dhammadānaṁ) for men & women together with devas, and having roared the lion's roar, he obtained Nibbāna with his disciples. He, endowed with a voice of eight qualities, without defects or break, has totally disappeared. Therefore is it not true that all constituents void?

The excellent conqueror Kakusandha obtained Nibbāna in the park of Khema. There an excellent stūpa, one gāvuta in height, was built in honour of him, the twentysecond Buddha.

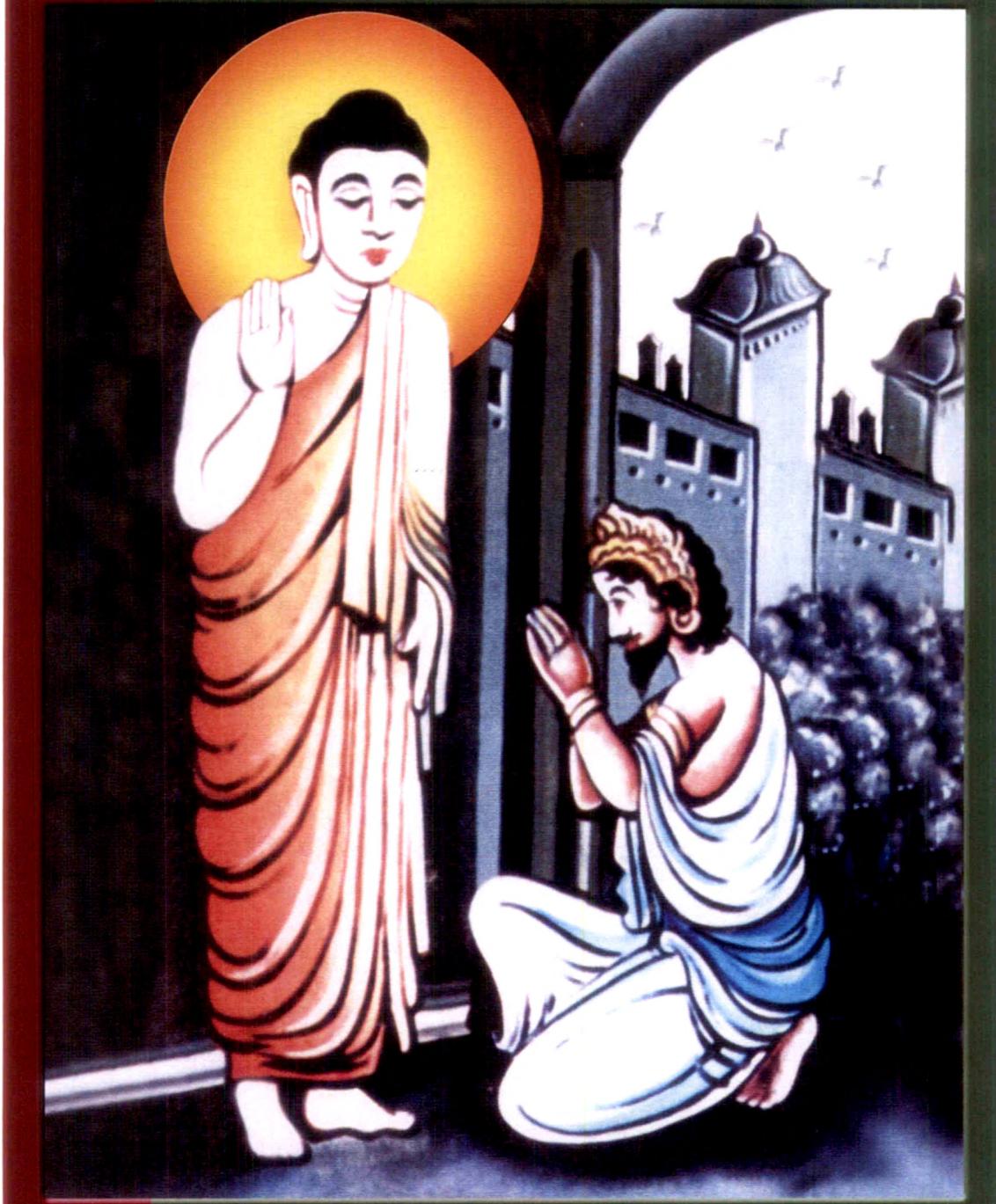
3.25. KONĀGAMANA, THE TWENTY-THIRD BUDDHA:

The Buddha Koṇāgamana after the Kakusandha Buddha, was born in the city of Sobhavatī where a Khattiya king named Sobha reigned. There, in that city, lived the great clan of the enlightened one. The brāhmaṇa Yaññadatta was the father of the Buddha Koṇāgamana, the teacher, and his mother was Uttarā. He lived a household life for three thousand years. He had three excellent palaces — Tusita, Sañtusita and Santuṭṭhā. Attended by not less than sixteen thousand well-aderned women, his wife was named Rucigattā, and his son Satthavāha.

Beholding the four signs he left home mounted on an elephant. The best of men strove the striving for six months. Fulfilling the ten things he passed over the jungle. Having removed all stains he won supreme enlightenment. Before enlightenment he was given milk-rice by the daughter of the brāhmaṇa Aggisoma & grass for his seat by the Yāvapālaka Tinduka.⁶⁷ Entreated by Brahmā, the leader Koṇāgamana, the great hero and best of men, set a-rolling the wheel in Deer Park.

Dhammacakkappavattente Koṇāgamananāyake
tim̄sakoṭisahassānaṁ paṭhamābhisaṁayo ahu.
Pāṭihīram̄ karonte ca paravādappamaddane
vīsatikoṭisahassānaṁ dutiyābhisaṁayo ahu.
Tato vikubbanam̄ katvā jino devapuram̄ gato
vasati tattha sambuddho silāyam̄ pañcukambale.
Pakaraṇe satta desento vassam̄ vasati so muni

[At that time Gotama Buddha was a Khattiya named 'Pabbata']



23

Koṇāgamana Buddha

Dasadhamme pūrayitvā Kantāram Samatikkami
Pavāhiya malam Sabbam patto Sambodhim-uttamam.

Birth Place : 'Sobhavati' City. **Parents :** Brāhmaṇa 'Yaññadatta' & 'Uttarā'. **Bo-tree :** 'Udumbara'. **Chief-disciples :** Theras 'Bhiyyasa' & 'Uttara', Theris 'Samuddā' & 'Uttarā'. **Chief-attendant :** 'Sotthija'.

dasakoṭisahassānam tatiyābhismayo ahu.
Tassāpi devadevassa eko āsi samāgamo
Khīṇāsavānam vimalānam santacittāna tādinaṁ.
Timśabhikkusahassānam tadā āsi samāgamo
oghānam-atikkantānam bhijitānañca maccuyā.

— Verse 3-8, BV & CP, Koṇāgamana BV, P. 89.

When the leader Koṇāgamana set a-rolling the wheel of Dhamma, there was a first conversion of thirty thousand myriads. When he performed the miracle crashing the opponents' views, there was a second conversion of thirty thousand myriads. Thereafter, having wrought transformation, the conqueror went to the city of devas. The Enlightened One stayed there on the light red rock (throne of Sakka). The sage spent the rainy season there teaching the sevenfold exposition. There was then a third conversion of ten thousand myriads. He, deva of devas, had one congregation of such as were canker-waned, stainless and calm in mind. Then thirty thousand monks who had crossed four floods & shattered death assembled there.

Gotama Buddha depicted "I was then a Khattiya named Pabbata. I had friends, ministers and an innumerable army. I went to see the enlightened one, heard the peerless Dhamma, invited the order together with the conqueror and gave them a gift, as I chose. I gave to the disciples of the teacher fine cloth, china cloth, silk-cloth, blankets and golden slippers." That sage, too, sitting in the midst of the order declared of me : "During Bhaddaka-Kalpa this man will become a Buddha. The Blessed one will be born in the city of Kapila and striving the striving, having done deeds hard to do will attain enlightenment." On hearing his speech, too, I was the more delighted in mind. To fulfil the ten perfections I persisted in the higher practice. While searching for omniscience, giving a gift

to the best of men and renouncing a great kingdom, I left the world under him, the great seer.

The Buddha Koṇāgamana was thirty cubits in height. He was adorned with rays like a bracelet in a furnace. The teacher Koṇāgamana had the chief disciples Bhīyya and Uttara and Sotthija the attendant. Samuddā and Uttarā were the chief woman-disciples. The Bo-tree of that blessed one is called Udumbara (fig tree). Ugga and Somadeva were the chief attendants. Sivalā and Sāmā were the chief woman-attendants.

Tiṁsavassasahassānī āyu buddhassa tāvade
tāvatā tiṭṭhmāno so tāresi janatāṁ bahūṁ.

Dhammacetiṁ Samussitvā dhammadussavibhūsitāṁ
dhammapupphaguļāṁ katvā nibbuto so sasāvako.

Mahāvilāso tassa jano siridhammappakāsano
Sabbāṁ samantarahitāṁ nanu ritta sabbasaṅkhārā.

—Verse 26-28, BV & CP, Koṇāgamana BV, P. 90.

The Koṇāgamana Buddha had a base of life for thirty thousand years. Living to that extent he saved many people. After establishing the temple of Dhamma, decorated with the garment of Dhamma, and making a garland of Dhamma, he obtained Nibbāna together with his disciples. The great beauty of him, the preaching of the lucky Dhamma, the followers have all disappeared. Are not all constituents void then? Koṇāgamana, the enlightened one, obtained Nibbāna in the park of Pabbata. The distribution of his relics took place in those regions.

3.26. KASSAPA, THE TWENTY-FOURTH BUDDHA:

Koṇāgamanssa aparena sambuddho dvipad'uttamo
Kassapo nāma nāmena dhammarājā pabhaṅkaro.
Sañchadḍitam kulamūlam bahūnam pānabhojanam
datvāna yācake dānam pūrayitvāna mānasam
usabho va ālakam bhetyā patto sombodhim-uttamaṁ.

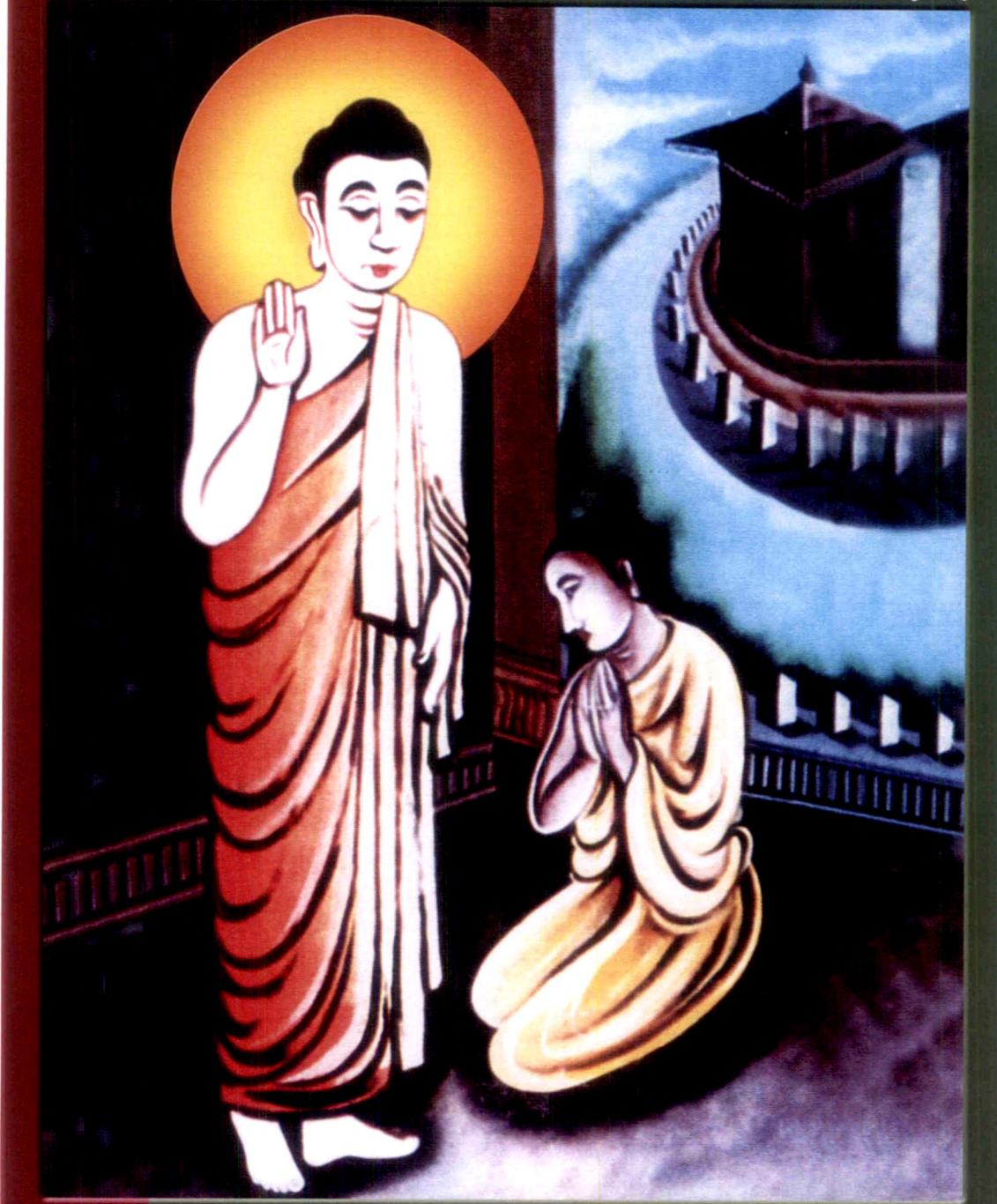
— Verse 1 & 2, BV & CP, Kassapa BV, P. 92.

The Buddha Kassapa is the twenty fourth Buddha in the lineage of Gotama Buddha. After Koṇāgama, the enlightened one named Kassapa was born. On his naming day leaders of omens & his relatives named him Kassapa, for he was a descendant of the clan of that name⁶⁸; he was the best of beings, king of righteousness and lustrous. Putting away family status (sañchadḍitam Kulamūlam) plenty in food & drink, making gifts to those who begged, and fulfilling his intention, he won enlightenment, like a bull breaking away from his herd.

Kassapa, the great ascetic was born in Benaras, of brāhmaṇa parents, Brahmadatta & Dhanavatī, belonging to Kassapagotta. He lived a household life for two thousand years. He had three excellent palaces — Haṁsa, Yasa and Sirinanda. Attended by forty eight thousand well adorned women, his wife was named Sunandā and his son's name Vijitsena.

Nimitte caturo disvā pāsādenābhinnikkhami
Sattāham padhānacāram acarī puris'uttamo.
Brahmūnā yācito santo kassapo lokanāyako
vatti cakkam mahāvīro migadāye nar'uttamo.

[At that time Gotama Buddha was a man named 'Jotipāla']



24

Kassapa Buddha

Uccattanena so buddho visatiratanam-uggato
Vijjulatthi va ākāse cando va gahapūrito.

Birth Place : 'Bārāṇasi' City. **Parents :** Brāhmaṇa 'Brahmadatta' & 'Dhanavati'.
Bo-tree : 'Assattha'. **Chief-disciples :** Theras 'Tissa' & 'Bhāradvāja', Theris 'Anulā' & 'Uruvelā'. **Chief-attendant :** Bhikkhu 'Sabbamitta'.

Tisso ca Bhāradvājo ca ahesum aggasāvakā
Sabbamitto upatthāko Kassapassa mahesino.
Anulā ca Uruvelā ca ahesum aggasāvikā
bodhi tassa bhagavato nigrodho'ti pavuccati.
Sumaṅgalo Ghatikāro ca ahesum agg'upatthakā
Vijitasenā ca Bhaddā ca ahesum agg'upatthikā.

— Verse 37-41, BV & CP, Kassapa BV, P. 94.

Beholding the four signs he went forth from the place. The best of men practised striving for a week, he was given milk-rice offered by his wife Sunandā & eight handfuls of grass offered by Soma, a watchman of Barley field before his enlightenment (Yavapālaka).⁶⁹

Entreated by Brahmā the accomplished Kassapa, world leader, great hero and best of men, turned the wheel in the Deer Park. Tissa and Bhāradvāja were the chief disciples of the great sage Kassapa and Sabbamitta the attendant. Anulā and Uruvelā were the chief woman disciples. The Bo tree of that blessed one is called the Nigrodha. Sumaṅgala and Ghaṭikāra were the chief attendants. Vijitsenā and Bhaddā were the chief woman attendants.

When Kassapa, world-leader, was turning the wheel of Dhamma, there was the first conversion of twenty thousand myriads when the Buddha was wandering about in the world for four months, there was a second conversion of ten thousand myriads. When he had wrought transformation, promulgated the principle of knowledge, there was a third conversion of five thousand myriads. He expounded Dhamma in the beautiful city of devas named Sudhamma. There the conqueror enlightened three thousand myriads of devas. Innumerable were the conversions of those who were later at the preaching to the Yakkha Naradeva. That deva of

devas, too, had one congregation of those who were canker waned, stainless and clam & serene in mind. Then there was an assembly of twenty thousand monks of such as were surpassingly illustrious by modesty and morals.

Gotama Buddha while perambulating on the Ratana Cañkamana said: “I was then a young brāhmaṇa, known as Jotipāla preceptor, custodian of mantras and well-versed in the three Vedas. I was proficient in the characteristics legends and the very Dhamma, expert in earth and sky, learned and healthy. The Blessed Kassapa had an attendant named Ghaṭikāra who was respectful, reverential and obtained Nibbāna in the third stage of fruition. Ghaṭikāra, taking me with him, went to the conqueror Kassapa. On hearing his Dhamma I went forth under him. Having become of stirred-up energy, skilled in the various practices I fell away in none, I fulfilled the teaching of the conqueror. Having mastered all the ninefold teaching of the teacher as far as it was uttered by the Buddha, I graced the teaching of the conqueror.”

Mama acchariyam disvā so pi buddho viyākari:
imamhi Bhaddake Kappe ayam buddho bhavissati.
Ahu Kapilavhaye ramme nikhamitvā tathāgato
padhānam padahitvāna katvā dukkarakārikam.
Ajapālarukkhamūle nisīditvā tathāgato
tatha pāyāsam-paggayha Nerañjaram-upehiti.
Nerañjarāya tīramhi pāyāsam paribhuñjiya
paṭiyattavaramaggena bodhimāṇḍam upehiti.
Tato padakkhinam katvā bodhimāṇḍam nar'uttamo
aparājitaṭhānamhi bodhipallaṅka-m-uttame
pallaṅkena nisīditvā bujhissati mahāyaso.

— Verse 16-20, BV & CP, Kassapa BV, P. 93.

That Buddha, too, beholding the wonder of me declared of me: “In this auspicious Kalpa this man will become a Buddha. Having renounced (the world) in the pleasant city of Kapila, he will have become Tathāgata, striving the striving, will do deeds hard to do. The Tathāgata, sitting at the foot of the goatherd tree, having accepted the rice-gruel there, will have reached the Nerañjanā river. Having enjoyed the rice-gruel on the banks of the Nerañjarā he will then have returned to the Bo-terrace by the excellent way prepared for him. Thereafter, going round the Bo-terrace and sitting cross-legged on the best Bo-terrace unconquerable place, the best of men and highly renowned one will be enlightened. Māyā will be his mother, Suddhodana the father, and he will be called Gotama. Kolita and Upatissa canker-free, passions gone by, calm in mind and steadfast, will be the chief disciples. The attendant named Ānanda will attend upon the conqueror, Khemā and Uppalavaṇṇā will be the chief woman-disciples, canker-free, passions gone by, calm in mind, and steadfast. The Bo-tree of the Blessed one will be called Assattha. Citta and Hathālavaka will be the chief attendants. Nandamātā and Uttarā will be chief woman attendants.”

Listening to this utterance of the great and incomparable sage, devas and men were delighted and said: “This is the sprout of Buddha.” There were shouts of applause, clapping of hands and laughing. Beings of the ten thousand (worlds) including devas raised their folded hands in adoration. “If we miss the teaching of this protector of the world, we shall in future come into his presence. Just as people crossing a river, having missed the first ferry, cross the great river by taking the next ferry; so also if we all miss this conqueror we in future come into his presence.” Listening to this utterance, too, I was the more delighted in mind. To fulfil the ten perfections I (Bodhisatta Jotipāla) persisted in the higher practices.

The Buddha Kassapa was more than twenty ratanas in height. He was like a flash of lightening or the moon made full by planets (Gahapūritam). The great sage Kassapa had a base of life for twenty thousand years. Living to that extent he saved many people. Having dug the tank of Dhamma, having given the ointment of the moral precepts, clad in the garment of Dhamma, he distributed the garland of Dhamma, having placed the stainless mirror of Dhamma before the multitude, he declared: ‘If anybody prays for Nibbāna, let them look at that which adrons me.’

Sīlakañcukam datvāna jhānakavacavammitam
dhammacammaṁ pārupitvā datvā sannāham-uttamam.
Satiphalakam datvāna tikhiṇañāṇakuntimam
dhammadhaggavaram datvā sīlasam̄saggamaddanam,^{70A}
Tevijjābhūsanam datvā āvelam̄ caturo phale
Chalabhiññābharaṇam̄ datvā dhammapupphapilandhanam,
Saddhamma pañḍaram̄ chattam̄ datvā pāpanivāraṇam̄
māpetvā abhayam̄ puppham̄ nibbuto so sasāvako.

— Verse 46-49, BV & CP, Kassapa BV, P. 95.

Having given a covering with morals and by wearing the cuirass of musing, and having covered with the hide of Dhamma, having given the best armour; giving the shield of mindfulness; the dagger (Tikhiṇa-ñāṇakuntimam) of keen or sharp knowledge, the excellent sword of Dhamma, a smasher of the link with the immoral (asilasam̄saggamaddanam)^{70B} and giving the decoration of three kinds of knowledge, having given the head-dress with four kinds of fruitions, the covering of the six higher knowledges the adorning of the flowers of Dhamma, he the Buddha Kassapa, the noble leader,

having given the golden canopy of the very Dhamma, barrier against evil, creating the flower that is fearless obtained Nibbāna together with his disciples.

Verily this perfectly enlightened one, incomparable and unsurpassable, verily this Dhamma jewel, well-declared doctrine this ‘come and see’, verily this excellent and incomparable order-jewel walking aright have all disappeared. Hence are not all constituents void? For we have,

Eso hi Saṅgaratano Suppaṭipanno anuttaro
Sabbam̄ Samantarahitam̄ nanu rittā sabbasañ khārā.
Mahākassapo jino Satthā Setavyārāmanhi nibbuto
tatth’eva tassa jinathūpo yojan’ubbedha-m-uggato ti.

—Verse 51 & 52, BV & CP, Kassapa BV, P. 95.

The teacher & conqueror Mahākassapa obtained Nibbāna in the park of Setavya. There a Stupa, a yojana in height, was built in honour of that conqueror.

SUPPLEMENTS

A. Gotama Buddha's lives as Bodhisattas receiving prophecies:

From Buddhavaṃsa Chap. XXVII Pakiṇṇakakathā we have data: Countless Kappas ago, four enlightened leaders and conquerors there were Taṇhaṅkara, Medhaṅkara, Sarañṅkara and Dīpaṅkara were born in the same Kappa. Gotama Buddha as a Bodhisatta in his previous life received the prophecy from the twenty four former Buddhas ranging from Dīpaṅkara Buddha to Kassapa Buddha; the prophecy was first uttered by the Buddha Dīpaṅkara who is considered as first Buddha with reference to prophecy.

Now, his lives in which the prophecy was declared may be classified as follows :

Five lives as hermit :

1. As Sumedha the hermit after receiving the first definite prophecy from Buddha Dīpaṅkara, he heard the same prophecy.,
2. As Jaṭila the hermit from Buddha Nārada,
3. As Susīma the hermit from Buddha Atthadassi,
4. As Maṅgala the hermit from Buddha Siddhattha,
5. As Sujāta the hermit from Buddha Tissa.

Nine lives as a monk :

The event of prophecy also occurred when he was born.

1. As Universal Monarch Vijitāvī and became a monk in Buddha Koṇḍañña's presence,
2. As Brāhmaṇa Suruci & became a monk in Buddha Maṅgala's presence,

3. As Brāhmaṇa Uttara & became a monk in Buddha Sumedha's presence,
4. As Universal Monarch & become a monk in Buddha Sujāta's presence,
5. As king Vicitravī & became a monk in Buddha Phussa's presence,
6. As king Sudassana & became a monk in Buddha Vessabhū's presence,
7. As king Khema & became a monk in Buddha Kakusandha's presence,
8. As king Pabbata & became a monk in Buddha Koṇāgamana's presence and
9. As Jotipāla Brāhmaṇa youth & became a monk in Buddha Kassapa's presence.

As a lay man, five lives : He received the prophecy also

1. As a lay man, Brāhmaṇa Atideva, from Buddha Revata,
2. Brāhmaṇa Ajita as a lay man from Buddha Sobhita,
3. The wealthy Jaṭila as a layman from Buddha Padumuttara,
4. As a lay man, Kassapa Brāhmaṇa youth from Buddha Piyadassi,
5. As a lay man, king Arindama, from Buddha Sikhi,

Two lives as a Nāga : He received the prophecy as a Nāga king

1. Atula from Buddha Sumana &
2. Another Nāga king, also named Atula from Buddha Vipassī.

Three different lives :

1. In one life as a Sakka, king of Devas, he received the prophecy from Buddha Dhammadassi,

2. In another life as a warrior king, from Buddha Anomadassī, and
3. Still in another life as a lion king from Buddha Paduma.

Thus he received their prophecy from the 24 previous Buddhas.

B. Kappa⁷¹ or aeon of 24 previous Buddhas :

From the text *Buddhavāmsa* & the *Madhuratthavilāsinī* the *Buddhavāmsa* commentary we know that four *asaṅkheyeyya* & one hundred thousand Kappas or aeons before the present Bhadda Kappa there appeared in one *Saramaṇḍa Kappa* the three Buddhas - Taṇhaṅkara, Medhaṅkara & Saraṇaṅkara - one after another. The verse 1 of *Buddhavāmsa* & *cariyāpiṭaka*, Ed by N. A. Jayawickrama, in chap. XXVII ‘*Pakiṇṇakakathā*’, P. 100 runs thus : *Aparimeyye ito Kappe caturo āsumi vināyakā / Taṇhaṅkara Medhaṅkara atho pi Saraṇaṅkara / Dīpaṅkara ca sambuddho ekakappamhi te jinā*. Hence according to *Buddhavāmsa*, the three Buddhas Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara & also the Buddha Dīpaṅkara were born in the same Kappa.

Dīpaṅkarassa aparena Kaṇḍañño nāma nāyako
eko va ekakappamhi tāresi janataṁ bahum.

— Verse 2, BV & CP, xxvii - *Pakiṇṇakakathā*, P. 100.

After Dīpaṅkara the leader Kaṇḍañña Buddha was born & alone saved many people in one Kappa; the countless Kappas were passed between the time of the Blessed Dīpaṅkara & the teacher Koṇḍañña. The Buddha Maṅgala was born after Koṇḍañña and countless Kappas from the time of Koṇḍañña. And,

Maṅgalo ca Sumano ca Revato Sobhito muni
te pi buddhā ekakappe cakkhumanto pabhaṅkarā.

— Verse 5, BV & CP, XXVII-*Pakiṇṇakakathā*, P. 100.

The sages & Buddhas Mañgala, Sumana, Revata & Sobhita, too were born in the same Kappa (Saramaṇḍa Kappa). After Sobhita, the Buddha Anomadassī was born & countless Kappas passed between them.

Anomadassī Paduma Nārado cāpi nāyako
te pi buddhā ekakappe tam'antakārakā munī.

— Verse 7, BV & CP, xxvii-Pakiṇṇakakathā, P. 100.

The leader & Buddhas Anomadassī, Paduma & Nārada were born in the same Kappa (Varakappa). After Nārada, appeared the Buddha Padumuttara in one Kappa; also countless Kappas passed between them.

Kappa satasahassamhi eko āsi mahāmuni
Padumuttaro lokavidū āhutinām paṭiggaho.
Timṣakappasahassamhi duve āsum vināyakā
Sumedho ca Sujāto ca oraso Padumuttarā.

— Verse 10 & 11, BV & CP, xxvii-Pakiṇṇakakathā, P. 100.

During one hundred thousand Kappas the great sage Padumuttara was born and thirty thousand Kappas after him two leaders Sumedha and Sujāta were born in the same Kappa.

Aṭṭhārase Kappasate tayo āsum Vināyakā
Piyadassī Atthadassī Dhammadassī ca nāyakā.

— Verse 12, BV & CP, xxvii-Pakiṇṇakakathā, P. 100.

Eighteen hundred kappas ago (from present kappa) the Buddhas Atthadassī, Dhammadassī & Piyadassī the three leaders were born, in a same Kappa.

Catunavute ito kappe eko āsi mahāmuni
Siddhattho so lokavidū sallakatto anuttaro.
Dvenavute ito kappe duve āsum vināyakā
Tisso Phusso ca sambuddhā asamā appaṭipuggalā.
Ekanavute ito kappe Vippassī nāma nāyako
So pi buddho kāruṇiko satte mokesi bandhanā.

— Verse 14-16, BV & CP, XXVII-Pakiṇ ṇakakathā,
P. 100-101.

In one Kappa, ninetyfour Kappas ago from present Kappa, Buddha Siddhattha incomparable was born, & ninety-two kappas ago (from present kappa) two leaders, Tissa & Phussa, unequalled & unparalleled were born in the same kappa and ninety-one kappas ago (from present kappa) the leader Vipassī was born. Thirty one kappas ago (from present Kappa) were born two leaders Sikhī & Vessabhū; the corresponding verse in Buddhavaṁsa is given below : Ekatimse ito kappe duve āsum vināyakā / Sikhī ca Vessabhū c'eva asamā appaṭipuggala and we have in the next verse - 18

Imamhi Bhaddake kappe tayo āsum vināyakā
Kakusandho Koṇāgamano kassapo cāpi nāyako.

— i. e. during the Buddha Kappa ‘Bhaddaka’ or present kappa, three leaders Kakusandha, Koṇāgamana and Kassapa were born.

C. The eight differences (Vematta : vi meaning varied & matta ‘length’ or ‘size’)

The twenty four previous Buddhas, namely Dīpañkara to Kassapa possessed the same and equal attributes but they were different from one another in eight particulars which is given in details in Madhuratthavilāsinī the Buddhavaṁsa commentary at the end under the heading “Buddhavemattavaṇ ṇanā.”

These eight are as follows :

1. Ayu vematta (difference in age), 2. Pamāṇa vematta (difference in height), 3. Kula vematta (difference in clan), 4. Padhāna vematta (difference in duration of dukkaracariyo), 5. Raṁsi vematta (difference in rays of body), 6. Yāna vematta (difference in vehicles used in renunciation), 7. Bodhi vematta (difference in Bodhi Tree), 8. Pallaṅka vematta (difference in Pallaṅka or seat).

1. Ayu Vematta (the difference in life span of Buddhas) :
Buddhas Koṇḍañña, Anomadassi, Paduma, Padumuttara, Athadassi, Dhammadassi, Siddhattha & Tissa, all these nine Buddhas appeared when the life-span was a hundred thousand years.

Buddhas Maṅgala, Sumana, Sobhita, Nārada, Sumedha, Sujāta, Piyadassi and Phussa these eight Buddhas appeared when the life span was ninety thousand years.

Buddha Revata and Vassabhū — these two Buddhas appeared when the life-span was six thousand years.

Buddha Vipassi appeared when the life-span was eighty thousand, Buddha Sikhī when it was seventy thousand, Buddha Kakusandha when it was forty thousand, Buddha Koṇāgamana when it was thirty thousand, Buddha Kassapa when it was twenty thousand years.

2. Pamāṇa Vematta (the difference in height of Buddha):
The height of six Buddhas, namely, Dīpaṅkara, Revata, Piyadassi, Athadassi, Dhammadassi and Vipassā is eighty cubits & of four Buddhas, Koṇḍañña, Maṅgala, Nārada & Sumedha is eighty-eight cubits.

The height of Buddha Sumana is ninety cubits, of five Buddhas Sobhita, Anomadassī, Paduma, Padumuttara & Phussa is fifty eight cubits. The height of three Buddhas-Siddhattha, Tissa & Vessabhū and Buddha Sujāta are sixty cubits & fifty cubits respectively.

The height of Buddhas - Sikhī, Kakusandha, Koṇāgamana & Kassapa are seventy cubits, forty cubits, thirty cubits & twenty cubits respectively.

3. Kula Vematta (the difference in clan of Buddhas) : Buddhas Kakusandha, Koṇāgamana & Kassapa were born in Brāhmaṇa clans while the remaining twenty-two Buddhas (including Gotama Buddha) were born in aristocratic clans.

4. Padhāna Vematta (the difference in duration of dukkaracariya) : ‘Dukkaracariya’ was practised by seven Buddhas Dīpaṅkara, Koṇḍañña, Sumana, Anomadassī, Sujāta, Siddhattha and Kakusandha for ten months; by four Buddhas - Maṅgala, Sumedha, Tissa & Sikhī for eight months; by Buddha Revata for seven months; by Buddha Sobhita for four months, by three Buddhas Paduma, Atthadassī, Vipassī for half a month or fifteen days and by four Buddhas Nārada, Padumuttara, Dhammadassī and Kassapa for seven days. Buddhas Piyadassī, Phussa, Vessabhū & Koṇāgamana practised for six months.

5. Rāmsi or Rasmi Vematta (the difference of body-rays): Buddha Maṅgala’s rays spread & existed in ten thousand world system; Buddha Padumuttara’s rays did so upto twelve Yojanas; Buddha Vipassī’s rays up to seven Yojanas; Buddha Kakusandha’s up to ten yojanas; the rays of the rest of the Buddhas were not constant & they shone forth as far as the Buddhas wanted them to do so.

There were three kinds of physical rays :

i) **Byāmappabhā** rays constantly sprang from the natural body of the Buddha; having a fathom in length the rays surrounding his body were so dense and massive that they could not be distinguished from the Buddha's body; the encircling rays accompanied the Buddha's body, each beam measuring a fathom. Those rays are known as byāmappabhā which were thick & massive.

ii) **Asītiniccalobhāsa** rays are the continuation of the byāmappabha kind and spread to the distance of eighty cubits.

iii) **Disāpharāṇa** rays spread to numberless world-systems because of his blood, etc, became clearer when a Buddha contemplated the Doctrine of Paṭṭhāna or when he displayed the twine Miracle, or on other occasions.

According to Abhidhamma, byāmappabha rays and asītiniccalobhāsa rays, and disāpharāṇa rays respectively the rays born of one's deeds of merit, Kammaja and are to be called the rays born of one's mind (cittaja) because former two kinds of rays have the past action of their causes and the latter has the clarity of the mind as its cause. (Venerable Minguñ Sayadaw, Bhaddanta Vicitta sārābhivamsa, vol.1, Part II, P. 315.)

6. Yāna Vematta (the different vehicles used by Bodhisattas in renunciation) : Buddhas Dīpaṅkara, Sumana, Sumedha, Phussa, Sikkhī and Koṇāgamana renounced the world riding elephants. Buddhas Koṇḍañña, Revata, Paduma, Piyadassī, Vipassī & Kakusandha renounced the world riding chariots drawn by thoroughbreads. Buddhas Maṅgala, Sujāta, Atthadassī & Tissa renounced the world riding horses. buddhas Anomadassī, Siddhattha & Vessabhū renounced the world riding golden palanquins. Buddha Nārada renounced the world going on foot.

Sobhita, Padumuttara, Dhammadassī & Kassapa Buddha renounced the world in (flying) palaces.

7 & 8. Bodhi & Pallanka Vematta (the difference in Bodhi-tree & size of seat of Buddhas) :

No.	Name of Buddhas	Name of Mahabodhi Trees (Pāli & Botanical)	seat of Buddhas during meditation
1.	Dīpañkara	Pippali (Ficus obtusifolius)	53 cubits
2.	Koṇḍañña	Sālakalyāni (Oroxylum indicum)	57 cubits
3.	Mañgala	Nāga-rukkha (Mesua ferrea lin)	57 cubits
4.	Sumana	Nāga-rukkha (Mesua ferrea lin)	60 cubits
5.	Revata	Nāga-rukkha (Mesua ferrea lin)	53 cubits
6.	Sobhita	Nāga-rukkha (Mesua ferrea lin)	38 cubits
7.	Anomadassī	Ajuna (Terminalia arjuna / Pentapetra arjuna)	38 cubits
8.	Paduma	Mahāsona (Oryxylum indicarum)	38 cubits
9.	Nārada	Mahāsona (Oryxylum indicarum)	57 cubits
10.	Padumuttara	Salala (Pinus Longifilis)	38 cubits
11.	Sumedha	Mahānīpa (Nouclea cadamba) Mh BV. Mahānimba (Aza Jirachta indica), BV,	57 cubits
12.	Sujāta	Mahāvelu (Bambusa arundinacea)	32 cubits
13.	Piyadassī	Kakudha (Crataeva hygrophyla)	53 cubits
14.	Atthadassī	Campaka (Michelia champaca)	53 cubits
15.	Dhammadassī	Bimbajāla (Pavetta indica)	53 cubits

No.	Name of Buddhas	Name of Mahabodhi Trees (Pāli & Botanical)	seat of Buddhas during meditation
16.	Siddhattha	Kaṇikāra (Pterospermum acerifolium)	40 cubits
17.	Tissa	Asana (Pentapetra Tomentosa)	40 cubits
18.	Phussa	Amaṇḍa or Amlaka (Phyllanthus emblica)	38 cubits
19.	Vipassī	Pāṭali (Bigonia suaveolens)	53 cubits
20.	Sikhī	Puṇḍarika (Mangifera indica)	32 cubits
21.	Vessabhū	Mahasāla or sāla-rukkha (Shorea Robusta)	40 cubits
22.	Kakusandha	Sirisa (Acacia sirissa)	26 cubits
23.	Koṇāgamana	Udumbara (Ficus glomerata)	20 cubits
24.	Kassapa	Nigrodha (Ficus indica)	15 cubits

About the pallaṅka it is to be mentioned here that the kind of seat where all Bodhisattas sat crosslegged with a firm determination resolving, “Never shall I get up from this place until I achieve the knowledge of the Path towards Arahatship and omniscience”, is Bodhi Pallaṅka & since it was on this seat that they overcome the five Evils the throne is also called Aparājita Pallaṅka.

Sitting cross-legged on the Aparājita Pallaṅka or Bodhi Pallaṅka all the Buddhas as Bodhisatta arrived at the knowledge of the Path to Arahatship & omniscience and attained Buddhahood.

NOTES & REFERENCES

1. *Bijaya Goswami, Lalitavistara, chap. 1, P. 6.*
2. *Ibid, chap. 1, P. 6.*
3. *Nārada Mahāthera, The Buddha & His Teachings, chap. 3, P. 21; N. A. Jayawickrama, BV & CP, Pakinṇakakathā, P. 100-101.*
4. *Bodhisatta or Bodhisattva : [‘Bodhi’ is from the root ‘budh’ means awakening or enlightenment + ‘Satta’ or ‘Sattva’ means sentient and rational being, Person, Soul’ (Pali Dictionary S. V.)]. The meaning of the Pali word ‘Bodhisatta’ or ‘Bodhisattva’ is a being who desires eagerly the enlightenment i. e. who seeks to become a Buddha or Buddha to be.*

The word ‘Sattva’ may be a wrongly sanskritized form of the Pali word Satta, which may correspond skt. Sakta. Thus Pali Bodhisattva, from which the skt. word is derived, would mean bodhisakta, “one who is devoted or attached to bodhi.” — Dr. Bela Bhattacharya, Facets of Early Buddhism, Foot note 26, P. 17-18.

According to H. Kern, a bodhisatta would be a personification of potential intelligence. — Ibid, P. 18;

A Bodhisatta is Buddha in making, he possesses the essence of Bodhi or, of the intelligence of a Buddha, a title originally applied to those disciples of Sakyamuni, who stood next to himself in order of perfection. But the theistic speculations of later times, devised a intricate system of Buddhas & Bodhisattas. — Bijaya Goswami, Lalitavistara, chap. 1, P. 9.

5. *Nārada Mahāthera, the Buddha & His Teachings, chap. 3, P. 21.*

6. In Ariyapariyesana Sutta, 26th Sutta of M.N. we get gotama Buddha's biography of early career as free from all miracles while in other Suttas & later works all kinds of magic powers & absolutely divine qualities are ascribed to him. — Dr. Binayendra Chowdhury, A study of the Ariyapariyesana Sutta, Jouranal of Pali Department, C. U., Vol. I, 1982-83; M. Winternitz, Hist. of Indian Literature, Vol. II, P. 51.
7. The sakya king Suddhodana of city Kapilavatthu, the capital of country of Sakyas (Pali : *Sākiyas*) in Nepal, situated in the north-eastern portion of United Provinces along the borders of Nepal between Baharich and Gorakhpur. — E. J. Thomas, the life of Buddha, P. 16.
8. Ibid, P. 99.
9. N. A. Jayawickrama, BV & CP, chap. I. *Ratanacaṅkamana Kanḍam*, Verse 8, P. 2.
10. Ibid, verse 33 & 34, P. 3 & 4.
11. Ibid, verse 57, P. 5.
12. Vessantara Jataka, no. 547.
13. The reference to *rājās* is a preservation of the tradition that all the Sakya nobles are *rājās*; some commentaries distinguished the king as *mahārājā*. — E. J. Thomas, the Life of Buddha, Foot note 2, P. 99
14. Ibid, P. 99.
15. G. P. Malalasekara, A Dic. of Pali Proper names, P. 1087-1088.
16. Amarāvati : This is perhaps identical with the modern City Amaraoti in Southern India - Dr. B.C. Law, Minor Anthologies of Pali Canon, Part - III, P- 8.
17. N. A. Jayawickram, new ed. BV & CP, chap. II, *Dīpaṅkara BV*, verse 4-5, P. 9.
18. Ibid, verse 40, P. 11.

19. *Ibid*, verse 70. P. 13.
20. *Ibid*, verse 109-112, P. 16.
21. *Ibid*, verse 115-164, P. 16-19.
22. *Ibid*, verse 165-167, P. 20.
23. *Vinayapiṭaka*, Vol. I, PP. 83-87.
24. *i. e. the advantages in the fruition of the four stages of the path - Sotāpatti, Sakadāgāmi, anāgāmi & arahatta-phala — Mahāli Suttanta, DN, vol, i, P. 156.*
25. *The four paṭisambhidā's (Points of controversy, 3778) — B.C. Law, Minor Anthologies of Pali Canon, foot note 2, part III, P. 22.*
26. *The eight samāpattis comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, & realm of neither consciousness nor unconsciousness — (Paṭisambhidā, i, 8.).*
27. *The three vijjās are sīla, Citta & Paññā-Vijjā (Sāmaññaphala Suttanta, DN, i. P. 63-83) or the three often cited in the therigathā's recollection of former lives, clairvoyance and waning of Āsavas. — B.C. Law, Minor Anthologies of Pali canon, part III, P. 23.*
28. *The six abhiññās are effective will, deva eye, deva ear, knowledge of reading the thought of others, knowledge of former lives, knowledge of waning out of three or four āsavas. (DN, iii, 281).*
29. *In 'Madhuratthavilāsinī' we have Tassa Kira tayo pāsādā ahesuṇ : Rāma-Surāma Subhanāmakā paramaramaṇiyā. — Ed. I. B. Horner, Madhuratthavilāsiī, Koṇḍañña Buddhavaṁsavaṇṇā, P. 132.*
30. *Verses 17 to 21 of Koṇḍañña BV are exactly similar as in sumedhakathā or Dīpankara BV (verses 70 -74) BV & CP, ed. N. A. Jayawickrama, P. 13.*

31. *The nine divisions of the Buddhist scriptures, according to their form & style are suttam, Geyyam, Veyyā karṇam, Gāthā, Udānam, Itivattakam, Jātakam, Abbhutadhammam & Vedallam — M. Winternitz, A Hist. of Indian Literature, P. 10-11; Dr. Asha Das, A Literary appraisal of Pali Poetical works, P. 16-17.*
32. *Ratana : a measure of length, I Ratana = 12 aṅgulas, a cubit.*
33. *Mindfulness (steadfast) (Satipaṭṭhāna) are fourfold; Maggo Sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhodomanassānam atthaṅgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, yad'idaṁ cattāro satipaṭṭhānā. — Mahāsaṭipatṭhāna Suttanta, Sri Benimadhava Barua, Mahāsaṭipatṭhāna Suttanta, ed. Dr. Bhikkhu Ratanasri, P. 25; Cattāri Sammā Satī or Satipaṭṭhānā are Kāye Kāyā nupassanā, Vedanāsu Vedanā nupassanā, Citte cittā nupassanā, dhammesu dhammānupassanā. Ibid, P. 17.*
34. *Fourfold analytic knowledge or insight : The four paṭisambhidās are analysis of meanings (attha), of reasons (dhamma), of definitions (nirutti) and the intellect to which the things are knowable by the first three processes (Paṭibhāna) — B. C. Law, Minor Anthologies of Pali Canon, Part III, foot note 3, P. 31.*
35. *Those who wants these precious things can buy them to their hearts content with Sati (mindfulness), Viriya (energy), hiri (moral shame of doing evil) & ottappa (moral dread of doing evil.)*
— Ven. M. Sayadaw Bhaddhanta Vicittasārābhivamsa, *The great chronicle of Buddhas, Sumana BV*, P. 167.
36. *Pavāraṇa : Terminal function in the order after the rains.*
— B.C. Law, Minor Anthologies of Pali canon, Part- III, foot note 2, P. 32.
37. *N.A. Jayawicrama's New edition of BV & CP, Verse 8 & 9 of chap. VI, Revata BV, P. 35.*

38. *Tayo bhavā* (*Three becomings*) : *They are Kāma (sensual existence), Rūpa (corporeal existence) and Arūp-bhava (non-corporeal existence)—having overcome the deeds leading to these three kinds of existence, Buddha was able to expound the doctrine of Eight fold-path to Nibbāna.* —*Ven. Min gun Sayadaw, The great chronicle of Buddhas, Anomadassi BV, P. 39.*
39. *Dhammasenapati* (*Leader of Dhamma*): *This being a title given to Gotama's chief disciple Sāriputta.* — *Ibid, Paduma BV, P. 41, N. A. Jayawickrama's new edition, BV & CP, chap. IX, Padumabuddhavamsa, verse 7, P. 44.*
40. *There is a slight variation in a verse of the prophecy made by the Buddha Paduma to the previous life of Gotama as bodhisatta as a lion lord of beasts; the last line of the verse 14 of New edition by N. A. Jayawickrama chap. IX of Paduma BV “assatthamule Sambuddho bujjhissati mahāyaso” in the R. Morris's BV & CP (PTS) runs as follows :*

“anāgatamhi addhāne hessāma sammukhā imam.”

Similar is the case with all 24 previous Buddhas except in the case of Dipañkara & Konḍañña Buddhas.
41. *The most ven. Mingun sayadaw Bhaddanta Vicittasārābhivamsa, the great chronicle of Buddhas, chap. IX, Nārada Buddhavamsa, P. 194.*
42. *Ibid, P. 195-196; G. P. Malalasekara, A Dic. of Pali proper names, P. 51.*
43. *G.P. Malalasekara, A. Dic. of Pali Proper names, P. 136; The most ven. M. Sayadaw, the great chronicle of Buddhas, P. 202.*
44. *Ibid, P. 136; Ibid, P. 203.*
45. *Ibid, P. 1250; Ibid, P. 210.*
46. *Ten powers (dasabala) : The knowledge of what is fit or unfit, of the necessary consequences of action, of the right Path, of the elements, of the different inclination of beings, of the relative powers of the organs*

of all degrees of meditation & ecstasy as well as of their power to purify & fortify the mind, of former existences, & of removing moral corruption- Kern, *Manual of Buddhism*, P. 62; Dr. B.C. Law, *Minor Anthologies of Pali Canon, Part III*, P. 49.

47. *Ven. Sayadaw, the great chronicles of Buddhas, chap. IX, Sujāta BV, P. 215; G. P. Malalasekara, a dict. of Pali proper names, P. 1182-1183.*
48. *G. P. Malalasekara, a dict. of Pali proper names, P. 1182-1183; ven. M. Sayadaw, the great chronicle of Buddhas, P. 216.*
49. *Ibid, P. 207; Ibid, P. 220.*
50. *Ibid, P. 207; Ibid, P. 221.*
51. *Ibid, P. 55-56; Ibid, P. 229.*
52. *Ibid, P. 55-56; Ibid, P. 230.*
53. *Ibid, P. 1140; Ibid, P. 235.*
54. *Ibid, P. 1140; Ibid, P. 236.*
55. *Ibid, P. 1135; Ibid, P. 240.*
56. *Ibid, P. 1135; Ibid, P. 240.*
57. *Ibid, P. 1018-1019; Ibid, P. 246.*
58. *Ibid, P. 257; Ibid, P. 251.*
59. *Ibid, P. 886; Ibid, P. 255-256.*
60. *Khaṇḍa & Tissa both enlightened under the guidance of the Buddha Vipassī. — B. C. Law, Minor anthologies of Pali canon, chap. XX, Vipassī BV, P. 67.*
61. *Ibid, P. 886; Ibid, P. 258.*
62. *Ibid, P. 1130; Ibid, P. 264.*
63. *Ibid, P. 1130; Ibid, P. 265.*

64. *Ibid*, P. 947-948; *Ibid*, P. 269.

65. *Ibid*, P. 947-948; *Ibid*, P. 270.

66. *Ibid*, P. 470-471; *Ibid*, P. 276.

67. *Ibid*, P. 681-682; *Ibid*, P. 281.

68. *Ibid*, P. 544; *Ibid*, P. 285.

69. *Ibid*, P. 544; *Ibid*, P. 286.

70A & 70B. In new edition of BV & CP by N.A. Jayawickrāma, the composed word is *Sī lasam̄saggamaddanam̄*; but in R. Morris's BV & CP, we get the word as *Sī lasattuppamaddanam̄* and BVA (Madhuratthavilāsinī of I. B. Horner, P. 270) gives the meaning as : *Sī lasam̄saggamaddanam̄ — ariyam̄ lokuttarasī lam̄ Kilesasa m̄sagga maddanatthāya Kilesanigghātanatthāyā ti attho.*

71. *Kappa* : The term 'kappa' is given to certain vast periods or cycles of time, of which there are three : *mahākappa*, *asaṅkheyakappa* & *antarakappa*. Each *mahākappa* is subdivided into four *asaṅkheyakappas* - *Samvat̄to*, *Samvat̄taṭṭhayi*, *Vivat̄to*, *Vivat̄taṭṭhayi*. By the word *Kappa* standing alone a *Mahākappa* is meant.

Again a *Kappa* is called a *suññakappa* in which there is no *Buddha* & is called *asuññakappa* or *Buddha Kappa* in which one or more *Buddhas* appear. Now there are five sorts of *Buddhakappas* :

Sārakappa, *Maṇḍakappa*, *Varakappa*, *Sāramaṇḍakappa* & *Bhaddakappa* in which one, two, three, four & five *Buddhas* appear respectively. — R. C. Childers, a dic. of Pali language, P. 185-186.

CHAPTER - 4

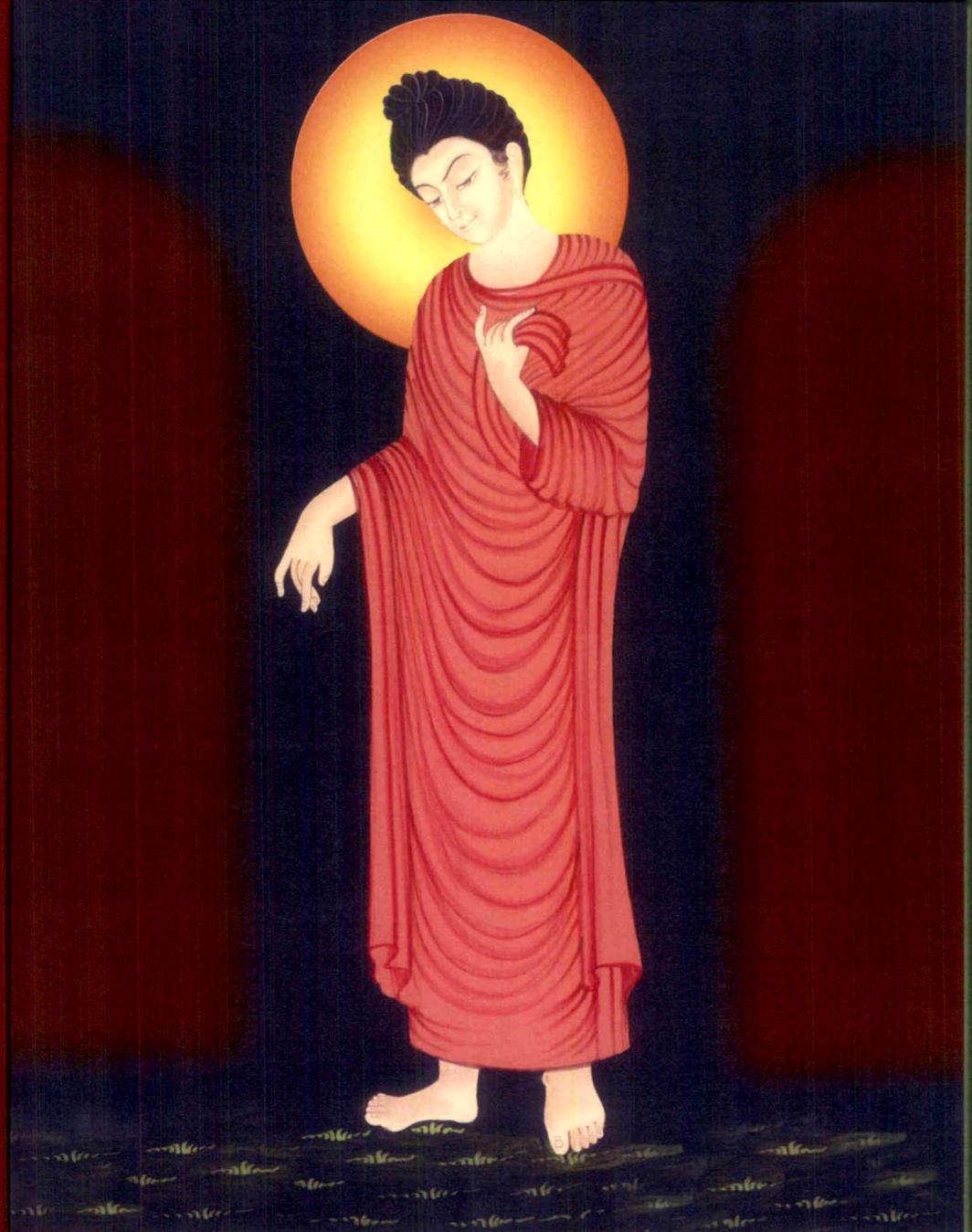
LIFE HISTORY OF GOTAMA BUDDHA

4. 1. Introduction :

In the 6 th century B. C. the appearance of Gotama (Sans : Gautama) Buddha¹, the historical Buddha, a great religious historical personage, is an extraordinary and glorious event in this earth. He was a noble man who stood fully revealed in his own radiance of truth.

“ The complete expression of man is seen in him alone who represents in himself all men in all ages and lands, and whose consciousness has not been broken up by the customary walls of age or race or nation². ”

Gotama Buddha was a great revolutionary socioreligious reformer unparalleled in the world. His sterling personality, selfless service to humanity, ideas, views ,realisation, philosophy & doctrine : The Four Noble Truths, The Middle Path (The Noble Eightfold Path), The Dependent Origination, the reality & truth of science that all existences are impermanent, perishable & subject to law of causation, the Way or Path of deliverance from the sorrow & sufferings of the world and Nibbāna, the goal of Buddhists, the highest goal & the Summum bonum for life attracted, impressed,



25

Gotama Buddha

Bārāṇasī Isipatane cakkam pavattitam mayā
aham Gotama sambuddho saranam Sabbapāñinam.

Birth Place : City ‘Kapilavatthu’. **Parents :** Sākiya King ‘Suddhodana’ & Queen ‘Māyā’.

Bo-tree : ‘Assattha’. **Chief-disciples :** Theras ‘Kolita’ & ‘Upatissa’, Therīs ‘Khemā’ & ‘Uppalavaṇṇā’. **Chief-attendant :** Bhikkhu Ānanda.

influenced contemporary people from all walks of life and human mind of all ages. People found in his teachings real liberation not only from the then existing false religious dogmas but also from social evils prevalent in those days. He advocated for peace, tolerance, non-violence, equality & urged human to seek deeper understanding and love towards all beings. He had proclaimed boundless love & compassion for all living beings as the Path to Salvation.

It is a genuine remarkable historical fact that ancient India of Gotama Buddha's age was the scene of a religious revolution & reformation. It was then the time of deep & various-sided intellectual movement, which extended from the circles of Brahmanical thinkers far into the people at large. The Sacrificial priest was most powerful; he was the mediator between God and man. Monotheism of the most crude type, from fetishism and animism and anthromorphic deism to transcendental dualism was rampant; so was materialism, from sensual epicureanism to transcendental nihilism³.

In the words of Dr. Hermann Oldenberg, "When dialectic scepticism began to attack moral ideas, when a painful longing for deliverance from the burden of being was met by the first signs of moral decay, Buddha appeared."

"The scripture of the saviour of the world, / Lord Buddha — Prince Siddhārtha* styled on earth — / In Earth and Heavens and Hells Incomparable, / All-honoured, Wisest, Best, most Pitiful; / The Teacher of Nirvāna and the Law." — from Sir Edwin Arnold's Light of Asia, P. 9.

*Siddhārtha (*Pāli. Siddhattha*) was his personal name & family name Gautama (*Pāli. Gotama*)

4. 2. The Ancestry, family & home of Bodhisatta Gotama :

In the Buddhist scriptures, there is no continuous life of Gotama, the Buddha; the isolated incidents found therein have in some cases been woven by the commentators, along with the additional events into a longer narrative⁴. The Jātaka commentator in order to introduce the tales of Buddha's previous births, gives an account of his life down to the time when he is supposed to have begun to illustrate his preaching by these tales.⁵ The Nidānakathā, in Pali, forming the introduction to the Jātaka commentary gives the story of Buddha down to the events after the enlightenment, but it also records the previous periods from the time cycles ago, when at the feet of Dīpañkara, the Buddha of that time, he (GOTAMA) first as a Bodhisatta Sumedha, found the resolution to become a Buddha. The commentary of Buddhavamsa has a similar account.

In the Buddhist's sacred canon Tipiṭaka, there are accounts more or less circumstantial, in the introductory parts of many of the dialogues, of various episodes in Gotama's career, and of the depiction about life, family & personal surroundings of the Buddha. Occasionally in an argument in support of one of another ethical proposition, autobiographical reminiscences are placed in the mouth of the Buddha himself as the principal interlocutor in the dialogue⁶.

According to Edward J. Thomas, the author of “ The life of Buddha” as Legend & History, it is undeniable that in the story of Buddha there has been a growth, & even in the oldest documents, records of varying antiquity can be traced; the fundamental question is : is there a historical basis at all ? The matter stands just as in the case of any historical person, viz. socrates, Muhammad or

Bonaparte; we have many records, many related facts, dates & archaeological remains, as well as the actually existing Buddhistic peoples with their systems.

Hindu Puranas, which are a number of compositions containing theological, cosmological, and legendry matter in the style of the epic poems, are the nearest approach to historical works and they give the genealogies of various ruling families of Northern India, but the genealogies are fitted on to the general cosmological theories, & are carried back through earlier ages to Manu, the first man of this cycle, the son of Vivasant or the Sun. From the solar dynasty various royal lines traced their ancestry, and it was probably due to Puranic-influence that the ancestry of Bodhisatta Gotama & Buddha Gotama was evolved into a solar dynasty, and that Gotama Buddha thus received his epithet of *ādīcocabandhu*, ‘ Kinsman of the Sun⁷.’

It was the sixth century B. C. The India was divided into sixteen political divisions or realms known as sixteen *mahājanapadas* (*Solasamahājanapada*)⁸, eight of which were kingdoms and the remaining republics. Magadha and Kosala were most powerful kingdoms. The Sākiya republic was ruled by the king of Kosala who received tribute from the former. The Sakyas or Sākiyas (Sans. Sākyas) were of Kshatriya (Pali. Khattiya) & solar race and called themselves *rājās*⁹. Mahāsammata was the first king, & originator of the Khattiya Caste. In the commentaries & chronicles the descent of the kings is continued down to Buddha and the whole legend is also found in *Mahāvastu* and the Tibetan *Vinaya*¹⁰. The genealogy is that of the Kosala kings, & some of the names are identical with the Kosala genealogy of the Puranas, such as the famous Dasaratha & Rāma, and Okkāka (Sans. *Ikshvāku*).

Gotama Buddha was a Sākiyan,¹¹ son of Suddhodana,¹² the chief ruler of Kapilavatthu and of MahāMāyā Suddhodana's chief consort and he belonged to Gotama - gotta (Sans. gotra). His personal name was Siddhattha (Sans. Siddhārtha). Other names given to the founder of Buddhism are not names at all, but titles. To the pious Buddhist it seems irreverent to speak of Gotama by his mere ordinary & human name, and he makes use, therefore, of one of those numerous epithets which are used only of the Gotama Buddha , the Enlightened one. Such are

‘Sākiya-Sinha’, ‘the lion of the tribe Sākiya’; Sākiya-muni, ‘the Sākiya Sage’; ‘Sugata’, ‘the happy one’, ‘he who has well gone’, ‘well done’; ‘Satthā’, ‘the teacher’/ ‘the preceptor’; Sabbañña / ‘Sarvajña’, ‘the omniscient one’; ‘Bhagavā’, ‘The Blessed one’; ‘Tathāgata’, ‘He who should come’ / ‘He who has come in the same way’/ ‘He has seen Tathā (Truth)’; ‘Jina, / ‘The conqueror’; ‘Jinavara’ / ‘Jinasetṭha’, ‘ The greatest among victorious’; ‘Loka-nātha’, ‘The Lord of the world’; ‘Loka-nāyaka’, ‘The Leader of mankind’; ‘Loka-Jeṭṭha’, ‘The greatest among mankind’; ‘Loka-Vidū’, ‘The Knower of the entire Universe’; ‘Mahesino’, ‘The Great Sage’; ‘Dasabala’, ‘The possessor of ten powers’; ‘Dhammarāja’, ‘ The king of righteousness’; and many others. All these Synonyms & Epithets are used as the title of the Buddha to glorify him.

In the legend of Ambaṭṭha in the Dīgha-Nikāya the origin of the Sākiyas themselves is given; Buddha tells to Ambaṭṭha an accomplished young student about the origin of Sākiyas as a pure descent from king Okkāka the ancestor of the Sākiya race; we get from the legend that long ago king Okkāka whose queen was dear & pleasing to him, wished to transfer the kingdom to her son, & banished the elder princes (by another wife) okkāmukha, karakanḍa,

Hatthinika & Sīnipura from the kingdom. After their banishment they lived on the slopes of the Himalayas by the banks of a lotus-pool, where there was a great Sāka-grove.

The king Okkāka on hearing their ability to establish themselves uttered : “Able (Sakya) truly are the princes. Supremely ably true are the princes¹³. Henceforth they were known as Sākiyas, and Okkāka was the ancestor of the Sākiya race. Sākiya domain Kapilavatthu was small beautiful country not much more than 1500 square miles in extent¹⁴.

The Home of Gotama Buddha was at the prosperous city of Kapilavatthu (Sans. Kapilavastu) the capital city of sākiyas, on the slopes of the Himalayas whose giant peaks loomed up in the distance against the clear blue of the Indian sky. The sākiyas had penetrated further to the last than most of their fellow Aryans, but beyond them in that direction was the powerful confederation of the Licchavis, & the rising Kingdom of Magadha (modern Bihar). During the Buddha’s time Kapilavatthu had a republican government, at the head of which was Suddhodana, the father of Prince Siddhattha.

On the other bank of the Rohinī River, lived Koliyas, a Kindered tribe; they were the sons & grandsons of a king of Benares named Rama¹⁵ and his Sākiyān queen. So, Sakiyas & koliyas were relatives. With Koliyas the Sākiyas sometimes quarrelled for the possession of the precious liquid but just then the two clans were at peace and two daughters MahāMāyā & Mahāpajāpati of a rājā or chief of the Koliyas were the wives of Suddhodana, a chief of Sakiyas, & Gotama Buddha as Bodhisatta was the son of MahāMāyā.

Both the Buddhist account of the origin of thing & the genealogy and legends of the Sākiyas show the influence of Hindu, especially puranic tradition. The contradictions between the various versions as well as the borrowing of names & pedigrees exclude any probability that we have a basis of history in the Sākiya

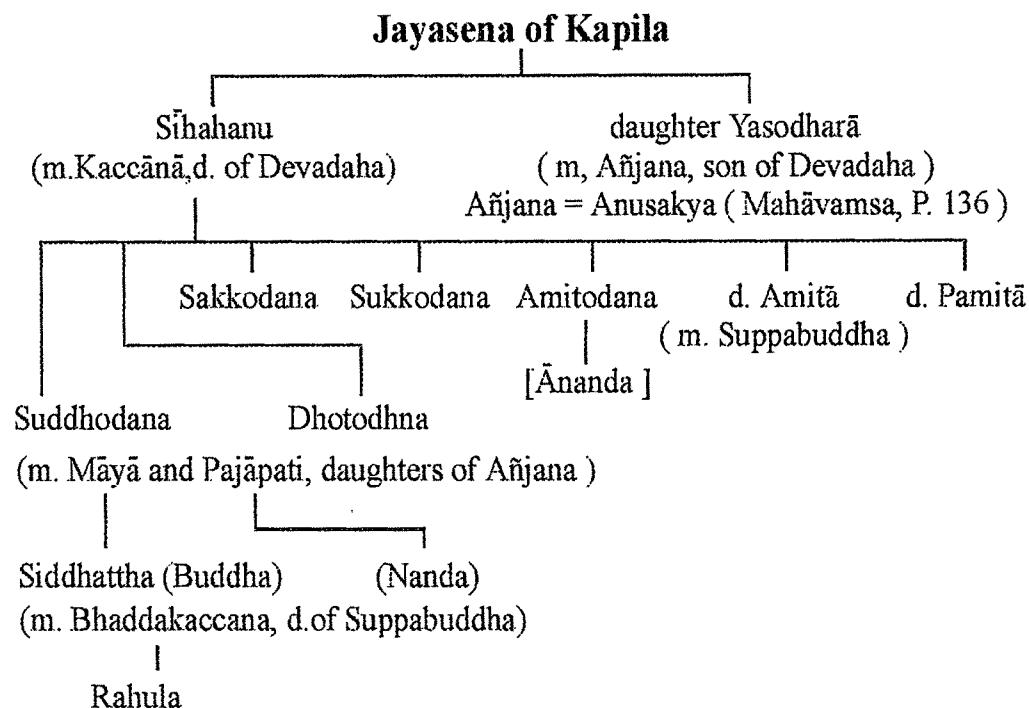
genealogy. The basis is the Historical fact of the existence of the Sakiyas & Koliyas, on which an imaginative structure of legend¹⁶ has been built.

In the *Sutta-nipāta* of Pali canon, we have a beautiful poem on the meeting of the Bodhisatta Gotama with Bimbisāra, the king of Rājagaha (modern. Rajgir), soon after the great Renunciation at youth when the Bodhisatta arrives as a wandering ascetic at Rājagaha, king Bimbisāra goes to see him, offers him wealth, and asks about his birth. The Bodhisatta replies, “ there is, O King, a country on the slope of the Himalayas, rich in wealth & heroes, who dwell among the Kosalas. They are descendants of the Sun (ādicca) by clan, sākiyas by birth. From that family I have gone out, O King, having no longing for sensual desires¹⁷. ”

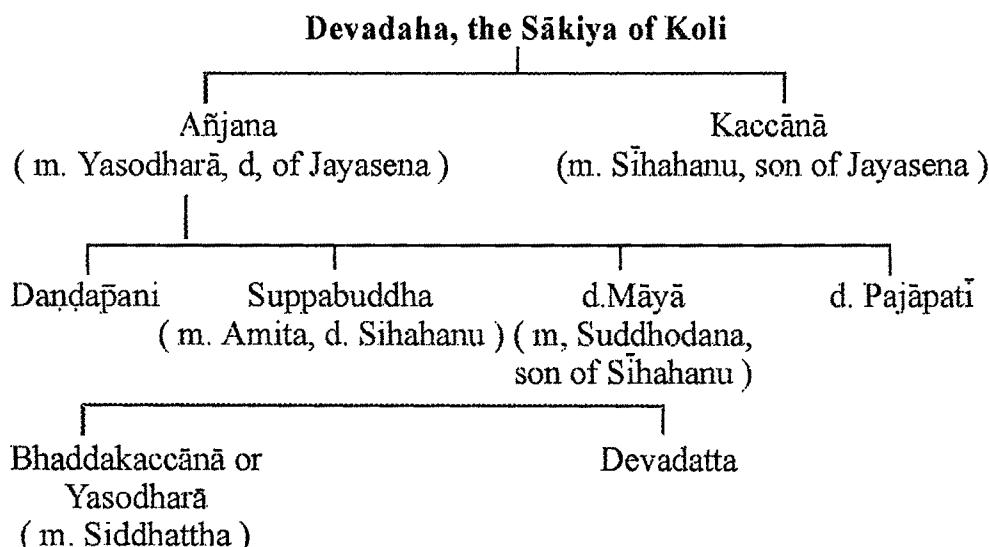
In the *Soṇadaṇḍa-Sutta* of Dīgha-Nikāya, i P. 115, it is said that “ The Ascetic Gotama has gone forth from a high family, from an unbroken Khattiya family. He has gone forth from a family, rich, of great wealth, of great possessions.”

According to the view of E.J. Thomas non-Aryan customs may have survived among Sākiyas. The names of Sakiya villages have largely a most un-Aryan appearance, and in legends there are incidents that could scarcely have been invented in a completely brahminised community; there is no reason to assume that the peoples of north-east India were Aryan in the sense that the Vedic Indians were Aryan. The basic population appears to be that of the Kols or Muṇḍās. The language of the Muṇḍās is quite distinct from that of the Dravidians, & is akin to that of the communities now settled on the borders of Assam.¹⁸ Brahminism has spread by peaceful penetration, for in spite of its caste exclusiveness the absorption of new tribes has gone on through the centuries. Those who accept the religious rites have become admitted by the fiction of additional castes¹⁹. But beneath all this spread of culture the old beliefs & customs of another civilisation have remained alive²⁰.

Ancestry & Genealogy of Bodhisatta Gotama.



Devadaha' is also a name of the town of Koli.



THE GENEALOGIES ACCORDING TO THE CHRONICLES.

From — (E. J. Thomas. The Life of Buddha as Legend & History. P. 26)

4. 3. The birth of Bodhisatta Gotama.

4. 3. (i) Previous births of Bodhisatta Gotama :

From the Pali work Nidāna Kathā, Jātaka commentary, Buddhavamsa & cariyāpiṭaka etc. and Sanskrit works Mahāvastu, Lalitavistara, Abhinishkramaṇa-Sutra (which now exists only in a Chinese translation) and others like Jinakālamālipakaraṇam, we have, Gotama, having in a previous birth made the resolution under Dīpaṅkara, the Buddha of that time, to become a Buddha, was reborn after many births in the Tusita heaven²¹ where he stayed until the due time for his rebirth in his last existence. In each succeeding birth he practises Pāramīs (skt. Pāramītās) or perfections the fulfilment of which is compulsory for the Bodhisattas to be a Buddha. A Bodhisatta²² is a Buddha in making and the pāramīs are the prerequisite for Buddhahood. Gotama Buddha as a Bodhisatta in his previous births had practised over an incalculable period of world cycles to attain the highest perfection in ethical, intellectual and spiritual aspects as an evolution of personality.

According to Jinakālamālipakaraṇam, the Epoch (Kāla) or aeon of the Jina (the conqueror, the Exalted one, Gotama) means the time as far as the lineal succession of the dispensation commencing with the time of the aspiration of our Teacher, Gotama; in orderly sequence : Among the three Aspirants to Enlightenment classified in accordance with the period of fulfilment of the Perfections as, preponderant with wisdom, with faith and with effort, the Bodhisatta Gotama who attained Enlightenment (Bodhi) having fulfilled the perfections for four incalculable World-periods and 100,000 aeons beyond that, is known as one preponderant with wisdom on account of greater potency (balavatarattā) of his faculty of wisdom; He did aspire to Enlightenment for seven incalculable world-periods by word, and four incalculable world-periods and 100,000 aeons beyond that, by body and mind.

Four incalculable world-periods and an additional 100,000 aeons prior to now four enlightened ones named Taṇhaṅkara, Medhaṅkara, Sarañāṅkara and Dīpaṅkara appeared. From Buddhavaṃsa we have the verse :

“Aparimeyye ito Kappe caturo āsum vināyakā,
Taṇhaṅkaro, Medhaṅkaro, atho pi Sarañāṅkaro,
Dīpaṅkaro ca sambuddho ekakappamiha te jinā.”

(Verse-1, BV, Pakiṇṇaka Kaṇḍam, P. 100)

— countless Kalpas²³ ago, four enlightened leaders and conquerors there were Taṇhaṅkara, Medhaṅkara, Sarañāṅkara and Dīpaṅkara were born in the same kalpa.

Dīpaṅkara, the Aspirant to Enlightenment, who had fulfilled the perfections for sixteen in calculable world-periods exceeded by 100,000 aeons, being born as the Son of Queen Sumedhā, chief consort of King Sudeva of the city of Rammavatī, lived the household life for 10,000 years, went forth in the Great Renunciation riding an elephant, engaged in striving for ten months, attained Enlightenment at the foot of the tree Pippalī, remained for a span of life of 100,000 years and passed away in perfect Nibbāna²⁴ at the Nanda Monastery.²⁵

At that time Gotama, the Aspirant to Enlightenment who was born in the city of Amarāvatī, as the brāhmaṇa named Sumedha, sacrificed in charity his several crores of wealth, renounced worldly life taking to the life of an ascetic on the mountain Dhammika not far from the Himalayas & attained the powers of higher knowledge. He lay on the mud with his face downwards for the Exalted one Dīpaṅkara attended by his monks to tread on him & made the mental resolute, ‘ I will attain omniscience & become an Enlightened in future.’ The Dīpaṅkara Buddha made a prophecy with regard to the Aspirant Sumedha to Enlightenment.

Passatha imam tāpasam jaṭilam uggatāpanam

Aparimeyye ito Kappe Buddho loke bhavissati.

Verse no. 60, BV & CP, Dīpaṅkara BV, P. 31.

— See ye this very austere hermit with matted hair. Countless ages hence he will become a Buddha in the World.

And Bodhisatta Sumedha proceeded towards fullfilment of Pāramīs to achieve enlightenment. In Buddhavaṁsa the term ‘Pāramī’ is employed as a synonym of Buddhakārakā dhammā, i.e. the virtues or qualities which tend towards making a Buddha i.e. maturing the life of a Bodhiastta for the attainment of Buddhahood in his last birth.

When the conception of Pāramī developed in Buddhalogy, the Theravāda school counted the Pāramīs as ten, while in the Sanskrit works belonging mostly to the Sarvāstivāda school, the pāramīs are counted as six. They are follows :

Pāramī	Pāramī of / Perfection of
1. Dāna-Pāramī	(generosity, charity, giving)
2. Sīla-Pāramī	(morality, goodness);
3. Nekkhamma-Pāramī	(renunciation);
4. Paññā-Pāramī	(wisdom, understanding);
5. Viriya-Pāramī	(energy, fortitude);
6. Khanti-Pāramī	(forbearance, tranquility, patience);
7. Sacca-Pāramī	(truth);
8. Adhiṭṭhāna-Pāramī	(determination, resolution);
9. Mettā-pāramī	(friendliness, good will);
10. Upekkhā-Pāramī	(indifference / equanimity);

Each of them is practised in three degrees of intensity. And the Six Pāramīs (skt. Pāramitās) as recognised in Buddhist Sanskrit tradition, are dāna (charity), sīla (morality), kṣānti (forbearance), vīrya (energy), dhyāna (meditation) & prajñā (wisdom). In order to get ten pāramitās the following four are to be added, viz upāya (means, expediency), praṇidhāna (realisation / circumspection), bala (power, potentiality) & jñāna (knowledge, knowledge of universal Truths).

A Bodhisatta who has conceived an inspiration to become a Buddha, advances in birth after birth, to higher & higher sanctity, in the practice of the ten perfections until at last he is born as the Buddha preaching the law & passing away into the everlasting stillness of Nibbāna (skt. Nirvāṇa : perfect beatitude), as we find in Jātakas. An exactly accomplished Buddha should acquire all these pāramīs. Thus the attainment of a Buddhahood is the consequence of the vast accumulation of merit in course of the exercise of the pāramīs²⁶ in previous births.

The great Sākiya prince Siddhattha, before attaining bodhi (enlightenment) found these pāramīs to be the only means of attaining Buddhahood. All the previous Buddhas also had to fulfil pāramīs in order to attain Buddhahood.

Siddhattha Bodhisatta performed all these pāramīs : As Bodhisatta Sumedha, he fulfilled dāna-pāramī by giving in charity all the worldly things & his own life; he fulfilled Sīla- pāramī by observing precepts & without taking the least care of his own life; he fulfilled Nekkhamma pāramī by renouncing household life like a prisoner always anxious to be released from the passion; he fulfilled Paññā-pāramī by learning whatever he could learn from anybody; he fulfilled Vīrya-pāramī by behaving like a lion, the king of beasts; he fulfilled Khanti-pāramī by forbearing all the vicissitudes

of life most patiently like the earth; he fulfilled Sacca-pāramī by not telling lies for fear of punishment or for temptation or even for falling of thunder on his head; he fulfilled Upekkhā- pāramī by being indifferent to happiness & sufferings, like the earth.

In the Buddhavaṃsa it is sought to inter-connect the biographies of the twenty-five Buddhas (25th being the Gotama Buddha, the founder of Buddhism) by a continuous chain of progress of a single Bodhisatta who is prophesied to be a Buddha by twenty-four previous Buddhas, towards Buddhahood. The career of the Bodhisatta proceeded through the fulfilment of the ten pāramīs or perfections all of which occur in the Buddhavaṃsa; and we get twenty four previous births of Bodhisatta Gotama as Bodhisattas during the period of twenty-four previous Buddhas as follows in the Buddhavaṃsa.

24 Previous Buddhas

- 1.Dīpaṅkara
- 2.Koṇḍañña.
- 3.Maṅgala.
- 4.Sumanā.
- 5.Revata.
- 6.Sobhita.
- 7.Anomadassī
- 8.Paduma.
- 9.Nārada.
- 10.Padumuttara.

24 Previous Bodhisattas (24 existences of Gotama as Bodhisattas)

Sumedha (Brāhmaṇa)
Vijitāvi (khattiya king)
Suruci (Brāhmaṇa Ācāriya)
Atula (Nāgarāja)
Atideva (Brāhmaṇa)
Sujāta (Brāhmahṇa)
Mahīsarra (yakkha)
Sīha (king of beasts)
An Ascetic (of sky)
Jaṭla (Government Service holder)

11.Sumedha.	Uttara (A man so named)
12.Sujāta.	Mighty Rāja-cakkavattin of four islands (A courageous king).
13.Piyadassī.	Kassapa (Brāhmaṇa Acāriya)
14.Atthadassī.	Susīma (A great meditative ascetic)
15.Dhammadassī.	Purindada (Sakka, king of gods)
16.Siddhattha.	Maṅgala (meditant, tāpasa)
17.Tissa.	Sujāta (khattiya king)
18.Phussa.	Vijitāvī (khattiya king)
19.Vipassī.	Atula (Nāgarājā)
20.Sikhī.	Ariṇḍama (khattiya king)
21.Vessabhū.	Sudassana (khattiya king)
22.Kakusandha.	Khema (Khattiya king)
23.Koṇāgamana.	Pabbata (khattiya king)
24.Kassapa.	Jotipāla (A famous brāhmaṇa).

All these Bodhisattas fulfilled gradually ten perfections and all of them were prophesied by the then Buddhas.

Now, Cariyāpiṭaka,²⁷ a canon of Khuddaka Nikāya is also a collection of stories illustrating the modes in which Bodhisatta practised cariyā or conduct relating to the thirty-four of the supposed previous birth of the historical Buddha Gotama & the stories of Jātaka / Cariyāpiṭaka are parallel to the Jātakas.

As to Dāna-pāramī the following may be referred from the Cariyāpiṭaka reference to Jāyaka : (one from Dīgha- Nikāya).

Cariyā of (Name)	Jātaka (Name & no.)	Jātaka (Vol.& Page)
1.Akatticariyam	Akitti Jātaka (no. 180)	Vol.IV.PP 236-242.
2.Saṅkhacariyam	Saṅkhapāla Jā-442	Vol.V. P. 161- 177.
3.Kurudhamma- cariyam	Kurudhamma Jā-276	Vol. II. P. 365-81.
4.Mahāsudassana- cariyam	Mahāsudassana- Jātaka (No.95).	Vol. I. P. 391-93.
5.Mahāgovinda-cariyam	Mahāgovinda Suttanta	Dīgha-Nikāya Vol.II
6.Nimirāja-cariyam	Nimi Jā-541	Vol. VI P. 95-129.
7.Candakumāra-cariyam	Khanḍahāla Jā-542	Vol. VI P. 129-157.
8.Sivirāja-cariyam	Sivi-Jā-499	Vol. IV P.401-412.
9.Vessantara-cariyam	Vessantara-Jā-547	Vol. VI P. 479-593.
10.Sasapaṇḍita-cariyam	Sasa-Jā-316	Vol. III P. 51-56.

Sīla-pāramī instances mentioned in the cariyāpiṭaka as :-

Cariya of (Name)	Jātaka (Name & no.)	Jātaka(Vol.& Page)
1. Sīlavānāga-cariyam	Sīlavānāga Jā-72	Vol. I. P. 319-22.
2. Bhūridatta-cariyam	Bhūridatta Jā-543	Vol.VI. P. 157-219.
3. Campeyya-cariyam	Campeyya-Jā-506	Vol. IV. P. 454-68.
4. Cūlabodhi-cariyam	Cullabodhi-Jā-443	Vol. IV. P. 22-27.
5. Mahīsrāja-cariyam	Mahīsa-Jā-278	Vol. II. P. 385-87.
6. Rururāja-cariyam	Ruru-Jā-482	Vol. IV. P. 255-63.
7. Mātaṅga-cariyam	Mātaṅga-Jā-497	Vol. IV. P. 375-90.
8. Dhammādhamma- cariyam	Dhamma-Jā-457	Vol. IV. P. 100-104
9. Jayaddisa-cariyam	Jayadisa-Jā-513	Vol. V. P. 21-36.
10.Saṅkhapāla-cariyam	Saṅkhapāla-Jā-524	Vol. V.P. 161-177.

The examples of **Nekkhamma-pāramī** can be found in the

1.Yudhañjaya-cariyam	Yuvañjaya Jā-460	Vol. IV. P. 119-123.
2.Somanassa-cariyam	Somanassa Jā-505	Vol. IV. P. 444-54.
3.Ayoghara-cariyam	Ayoghara-Jā-510	Vol. IV. P. 491-99.
4.Bhisa-cariyam	Bhisa-Jā-488	Vol. IV. P. 304-14.
5.Soñapanadita-cariyam	Soñananda-Jā-532	Vol. V. P. 312-32.

In the Cariyāpiṭaka only one instance of **Adhitthāna-pāramī** is traceable in the Temiya-cariyam which correspond to the Temiya Jātaka (Jātaka. No. 538, Vol. VI. P. 1-30) which also known as the Mūgapakkha Jātaka found in the Jātaka Vol. II.

We may cite the following examples as for **Sacca-Pāramī** :

1.Kapirāja cariyam	Kapi-Jā-250	Jātaka Vol. III, P. 268-70.
2.Saccasavhayapaññāta cariyam	saccakira- Jātaka (No. 73)	Vol. I. P. 322-27.
3.Vat̄ṭapotaka cariyam	Vat̄ṭaka-Jā-35	Vol. I. P. 212-15.
4.Maccharāja cariyam	Maccha-Jā-75	Vol. I. P. 210-212.
5.Kañhadīpāyana cariyam	Kañhadīpāyana- Jātaka (No. 444)	Vol. IV. P. 27-37.
6.Sutasoma cariyam	Mahāsutasoma-Jā-537	Vol. V. P. 456-511.

The Suvañña Cariyam (Sāma Jātaka, No. 540, Vol. VI. P. 68-95) & Ekarāja- cariyam (Ekarājā-Jātaka. No. 303., Vol. III. P. 13-15) are the instances of the **Mettā-Pāramī** as found in the Cariyāpiṭaka.

Mahālomahāmṛsa Cariyāmṛta of the Cariyāpiṭaka, which corresponds to the Lomahāmṛsa Jātaka (Jātaka no. 94, Jātaka-Vol. I. P. 389-91) is the only instance of **Upekkhā-pāramī**.

In accomplishing ten perfections — (from ‘The life of the Buddha’, Tr. from pāli by Henry Clarke Warren, P. 33-38) there was no limit to the no of existences in which he fulfilled the perfection of almsgiving; as when he was born as the Brāhmaṇa Akitti, the Brāhmaṇa Saṅkha, king Dhanañjaya, Mahā-Sudassana, Mahā-Govinda, King Nimi, Prince Canda, Visayha the treasurer, King Sivi and King Vessantara. But the acme was reached when as the ‘Wise Hare’ he said — “There came a beggar, asked for food / Myself I gave that he might eat. / In alms there’s none can equal me; / In alms have I perfection reached.” //

Thus, in this offering up of his own life, he acquired the perfection of almsgiving in its highest degree; And we have Envoi verses [cariyāpiṭakam, Ed. N. A. Jayawickrama, P. 13] :

1. Akitti-brāhmaṇo Saṅkho Kururājā Dhanañjayo /
Mahāsudassano rāja Mahāgovindabrahmaṇo. [144].
2. Nimi candakumāro ca Sivi Vessantaro Saso / aham-eva
tadā āsim yo te dānavare adā. [145].
3. Ete dānaparikkhārā ete dānassa pārramī / jivitam yācako
datvā imam pārami pūrayim. [146]
4. Bhikkhāya upagatam disvā saka’ ttānam pariccajim /
dānenā me Samo natthi esā me dānapāramī-ti. [147]

Likewise there was no limit to the no of existences in which he fulfilled the precepts; as when he was born as the elephant-king Sīlava, the snake-king / Campeyya, the Snake-king Bhūridatta, the elephant king Chaddanta, and prince Alīnasattu, son of king Jayaddisa. But the acme was reached when as related in the Saṅkhapāla Birth story, he said,— “They pierced me with pointed

stakes, They hacked me with their hunting-knives; / Yet against these Bhojans raged I not, / But kept the precepts perfectly.” //

Thus in giving up his own life, he acquired perfection in keeping of the precepts. Corresponding verses [from Cariyā pitaka, N. A. Jayawickrama, P. 23.] Envoi verses (Nigamana gāthā) :

1. Hatthināgo Bhūridatto Campeyyo Bodhi-māhisō / Ruru Mātaṅgo Dhammo Ca atrajo ca Jayaddiso. [239]
2. Ete Sabbe Sīlabalā parikkhārā padesikā / jivitam parirakkhitvā Silam anurakkhissam. [240]
3. Saṅkhapālassa me Sato Sabbakālam-pi jivitam / Yassa Kassaci niyantam tasmā sā Sīlapāramīti [241]

Likewise there was no limit to the number of existences in which he fulfilled the perfection of abnegation by abandoning his throne as when he was born as prince Somanassa, prince Hatthipāla, & the pandit Ayoghara. But the acme was reached when, as related in the lesser Sutasoma Birth story, he said —

“ A kingdom dropped into my hands; / Like spittle vile I let it fall, / Nor for it felt the smallest wish, / And thus renunciation gained.” //

Thus, free from attachment he renounced a kingdom & retired from the world, & by so doing acquired the perfection of abnegation in its highest degree.

Likewise there was no limit to the number of existences in which he fulfilled the perfection of knowledge; as when he was born as the pañcīt Mahā-Govinda, the pañcīt Kuddāla, the pañcīt Araka, the wandering ascetic Bodhi, and the pañcīt Mahosadha. But the acme was reached when, as the pañcīt Senaka of the Sattubhatta Birth-story, he said, — “With wisdom sifted I the case, / And freed the Brahman from his woe; / In wisdom none can equal me / In

wisdom I have perfection reached.” // and displayed to all serpent which lay concealed in the bag, & in so doing acquired the perfection of wisdom in its highest degree.

Likewise there was no limit to the no of existences in which he fulfilled the perfection of courage. But the acme was reached when, as related in the Greater Jataka Birth story, he said,—

“ Far out of sight of land were we, / The crew were all as dead of fright; / Yet still unruffled was my mind : / In courage I’ve perfection reached.” //

Thus it was in crossing the ocean he acquired the perfection of courage in its highest degree.

Likewise in the Khantivāda Birth story, where he said,—

“ Like one insensible I lay, / while with his hatchet keen he hacked, /

Nor raged I against Benares’King : / In practice I have perfection reached,” //

in enduring great suffering, while appearing to be unconscious, he acquired the perfection of patience in its highest degree.

Likewise in the Greater Sutasoma Birth-Story, where he said,—

I kept the promise I had made; / And gave my life in sacrifice /

A hundred warriors set I free : / In truth have I perfection reached;” //

Keeping his word at the sacrifice of his life, he acquired the perfection of truth.

Likewise in the Mūgapakkha Birth-story, where he said,—

“ It is not that I my parents hate, / It is not that glory I detest, /

But since omniscience I held dear, / Therefore I kept my firm resolve,” //

—in resolving on a course of conduct that cost him his life, he acquired the perfection of resolution in highest degree.

Likewise in the Ekarājā Birth story, where he said,—

“ No fear has any one of me, / Nor have I fear of any one, / In my good-will to all I trust, / And love to dwell in lonely woods,”

— in the exercise of feelings of good-will, & in taking no thought for his life, he acquired the perfection of good-will in highest degree.

Likewise in the Lomahāmīsa Birth story, where he said, —

“ I laid me down among the dead, / A pillow of their bones I made; / While from the villages around, / Some came to mock, & some to praise,”//

While village children flocked about him, & some spat & others showered fragrant garlands upon him, he was indifferent alike to pleasure & pain, & acquired the perfection of indifference in its highest degree. Rest Nigamanagāthās of cairyāpiṭaka are 363 to 371.

Having thus fulfilled all the perfections, he said, in his existence as Vessantara, — “ This earth, unconscious though she be, / And ignorant of joy or grief, / Even she then felt alm’s mighty power / And shook & quaked full seven times.” And having thus caused the earth to quake by his mighty deeds of merit, at the end of that existence he died, & was reborn in the Tusita heaven.

After the fulfilment of all pāramīs Bodhisatta Gotama eradicated completely all passions & attained enlightenment in his last birth — he thus became a Buddha; but the Gotama the Buddha (i. e. “ The Enlightened one”) is called Bodhisatta upto the moment when he attained enlightenment, but not only in his last earthly life, but also in all the innumerable existences which — he as human being , as animal or as God — has passed through before he was reborn, for the last time, as the son of the Sakiya king Suddhodana of Kapilavatthu.

4. 3. (ii) The Birth of Bodhisatta Gotama.

Thus came he to be born again for men. / Below the highest sphere four Regents sit. / Who rule our world; and under them are Zones / Nearer, but high, where Saintliest Spirits dead / Wait thrice ten thousand years, then live again; / And on Lord Buddha, waiting in that sky, / Came for our sakes the five sure signs of birth, / So that the Devas knew the signs, and said / ‘Buddha will go again to help the world.’ / ‘Yea! spake He, ‘Now I go to help the world. / This last of many times ; for birth and death / End hence for me and those who learn by law. / I will go down among the Sākyas, / Under the south ward snows of Himālaya, / Where pious people live and a just king.’ — Edwin arnold, The Light of Asia, P. 9.

The actual date of birth of the Buddha is still a matter of controversy, but it may be fixed approximately at about 600 B. C. (563 B.C. according to E.J. Thomas) In two places of the scriptures, the Mahāpadāna-Sutta of Dīgha-Nikāya & the Buddhavaṃsa of Khuddaka-Nikāya, he is said to be the son of Suddhodana and Queen Māyā. In Mahāpadāna-Suttanta of Dīgha-Nikāya, XIV. 1.12, P. 7. we have,

‘Mayham bhikkhave etarahi Suddhodana nāma / rājā pitā ahosi. Māyā devī mātā janettī. / Kapilavatthu nagaram rājadhānī ti.’ // & Verse 13, BV P. 97 runs thus :

Nagaram Kapilavatthu me rājā Suddhodana pitā / mayham janettikā mātā Māyā-devī-ti vuccati.

Gotama Buddha as bodhisatta was not born as ordinary men are; when the gods announce that a new Buddha is to arise, the Bodhisatta makes five investigations; the time when the age of men is about a hundred years, the continent Jambudīpa or India (Rose-Apple Island), next the place Kapilavatthu where Buddhas, great disciples, & universal monarchs are born, fourthly he considers the family of khattiya the warrior caste and he choose the King

Suddhodana as father and queen Mahā-Māyā (or Māyā) as his mother. He then took leave of the gods, & according to Lalitavistara appointed the Bodhisatta Metteyya (skt. Maitreya) who is to be the next Buddha, as Viceroy in heaven in his place and for descend to Earth entered into the womb of mother. The canonical account of the conception & birth with many marvellous and wonderous events are given in the discourse: ‘Acchariya Abbhutadhamma-Sutta²⁸, the wonderous & marvellous events, of Majjhima-Nikāya (chap.III, P. 118) and Nidānakathā; we get information : the conception takes place on the full-moon day of Āsālha (June - July) and Māyā has a marvellous dream in which the Bodhisatta, as a white elephant enters her womb through her side for new existence. When the dream is mentioned to the brahmins, they foretell the birth of a son who will either be a universal monarch or a Buddha. Then follows the account of the earthquake, & a list of the thirty-two signs that appear at this time. The first of them is boundless great light flooding every corner of the ten thousand worlds. And as though desirous to behold its glory the blind receive their sight, the deaf hear, the dumb speak, the cripples become straight-limbed, the lame walk, and the fire in all the hells is extinguished²⁹.

The Queen Mahā-Māyā after conception, full ten months bore in her womb the glory of her race & being in purity free-from weariness, sorrows & illusion, set her mind on the lonely forest and was travelling in state from Kapilavatthu to Devadaha, her parent's home, to have her first child. On her way, the queen gave birth to a divine son in the excellent, marvellous & glorious Lumbini grove of Sāl-trees in their full blossom and it was the day of the full moon of Vesākha.

A pillar³⁰ at the birth place of the Bodhisatta Gotama erected by Emperor Aśoka (Pāli Asoka : 274-232 B.C.) 375 years after the event still stands witness to its historical character. A Hindu temple close by now contains a statue of Bodhisatta from the side of queen Māyā

(Mahâ-Mâyâ). On the same day, seven other bings³¹ were also born. The great Bodhi-tree, Râhula's mother (Râhulamâtâ, his future wife) Yasodharâ, the four Treasure Troves, his elephant, his horse Kanthaka the king of horses, his charioteer Channa, & Kâludâyi, the minister's son & his playfellow.

4. 4. Infancy & Youth

On the day of the birth of Bodhisatta Gotama, an ascetic named Asita, ‘the black’, dwelling in the Himalayas hears from Gods : the Bodhisatta has been born in the world of men in a village of the Sâkiyas in the Lumbini country, and that he will then turn the wheel of the Doctrine in the park Isipatana (the Deer-park at Benares). Asita goes to the dwelling of Suddhodana and wants to see the child.

The sage Asita is filled with joy having seen the boy with the marks of a great man & declares “Supreme is he, the highest of men.” Then he weeps remembering his own passing away. He says to the Sâkiyas that “ this boy will attain Enlightenment & preach the Doctrine; but my life is short, I will not be able to hear the doctrine.”

The sage returns, rouses his nephew Nâlaka (VL. Naradatta) & says to him, when he shall hear of the coming of a Buddha he have to go & enquire & practise religious life with that Lord. Nâlaka waits with guarded senses in expectation of the Buddha Gotama, the victor & when the time arrived, he meets to Buddha & asks him about the state of a Sage. — This is a summary of what is probably the oldest version of the story of Asita, the Buddhist Simeon, as given in the Nâlaka-Sutta of the Sutta-nipâta. The ceremony of name-giving took place on the fifth day after birth. A hundred and eight brahmins were invited to the festival at the palace, and eight³² of these were interpreters of bodily marks; seven of them held up two fingers and prophesied that one who had such marks as the

Bodhisatta would become either a Universal king or a buddha; but the eighth, a young man known from his clan as Koṇḍañña held up one finger, & prophesied his Buddhahood as a certainty. This is the account of the Nidāna-Kathā. The name of the Bodhisatta Gotama is given Siddhattha (skt. Siddhārtha) ‘he whose aim is accomplished’; in the text Mahāvastu we get the name as Sarvārthasiddha (perfect prosperity), ‘he who has been accomplished all his aims.’ The name was given to the Bodhisatta by Suddhodana, because his own aims³³ had all been accomplished. The name “Sarvārthasiddha” is generally contracted into Siddhārtha.

While the Sākiyas were celebrating the birth of a prince, Queen Mahā-Māyā passed away seven days after the birth of her child. Bodhisatta Gotama was then mothered by his mother’s sister Mahāpajāpati Gotamī, who was his step mother. The child preferred solitude and thoughtfulness³⁴ to the frolics and pranks natural to his age. His father observed his spiritual inclinations and tried his best to protect the young prince from worldly sufferings.

When the Bodhisatta Gotama grew into a young man he was married to Bhaddakaccā (VL.Yasodharā), a beautiful girl of the same clan. He was given three palaces to suit the three seasons. Dancing and singing girls entertained him and he was taken round in a charriot through the capital. — Verse 14 & 15 of Gotama-Buddhavamśa runs thus :

“Ekunatiṁ savassāni agāram aijhahaṁ vasiṁ,
Rammo Surammo Subhako tayo pāsāda-m-uttamā.
Cattālīsa sahassāni nāriyo samalaṅkata
Bhaddakaccā nāma nārī Rāhulo nāma atrajo.”

— I lived a household life for twenty-nine years. I had three excellent palaces Ramma, Suramma and Subhaka. Well attended

by forty thousand well-adorned women, my wife had the name of Bhaddakaccā, and my son that of Rahula.— (Buddhavāmaṇsa P. 98.).

The Bodhisatta is reported to have lived in the household for 29 years a life of great luxury & excessive ease, surrounded by all imaginable comforts. Of the life of the Bodhisatta Gotama between the events of his birth and his renunciation we have only incident mentioned in the canon, that is, Buddha's account of his luxurious life as prince in the treatise Āṅguttara-nikāya (i.145) :

“It was delicate, O monks, extremely delicate, excessively delicate. In my father's dwelling lotus-pools had been made, in one blue lotuses, in another red, on another white, all for my sake. I used no sandal-wood that was not of Benares, my dress was of Benares cloth, my tunic, my under-robe, and cloak. Night and day over me a white parasol was held so that I should not be touched by cold or heat, but dust or weeds or dew.

I had three palaces for the cold season, for the hot, and for rainy season. Though the four rainy months, in the palace for the rainy season, entertained by female minstrels I did not care down from the palace; and as in the dwelling of others food from the husks of rice is given to the slaves and workmen together with sour gruel, so in my father's dwelling rice and meat was given to the slaves and workmen.”³⁵

The Jātaka commentary tells of the palaces and of the dancing-girls provided by his father, when he had reached the age of sixteen and it adds, “the mother of Rāhula was his chief queen.”

In the treatise Buddhavāmaṇsa (XXXVI, 15) we have “Bhaddakaccā (or Bhaddikaccā) by name was his wife, Rāhula was the name of his son.” But the colombo edition of the commentary which quotes this passage, ignores Bhaddakaccā. It

gives the name as Yasodharā, a name popularly supposed to be confined to ‘northern texts’, and it also gives the reading of other recensions, which have Subhaddakā. The name Bhaddakaccā itself, like Subhaddakā, is only a metrical adaption of Bhaddākaccānā, or as in the Mahāvāmsa Bhaddakaccāna.³⁶

In the commentary on two of the Jātakas (281 and 485) she (Buddha’s wife) is called Bimbā and Bimbasundarī, ‘Bimbā the beautiful.’ The commentary on the Mahāpadāna-Sutta in giving a list of wives of the last seven Buddhas also calls Bimbā and adds “queen Bimbā after the birth of prince Rāhula was known as the mother of Rāhula.”

The Jinacarita, a 13th century work composed in Sri-Lanka (ceylon), which follows the commentaries closely, calls her in one place Yasodharā & in another Bimbā.(VV. 172, 395).

As the name Yasodharā is given to her in the Mahāvastu and in Asvaghosha’s poem, as well as in the Pāli, and poetical variant Yasovatī occurs in the Lalitavistara, it was evidently accepted by various schools, and appears to be a wider if not older tradition than Bhaddā, Subhaddakā, & Bimbā.³⁷ In the prose of the Lalitavistara Buddha’s wife is Gopā and daughter of the Sākiya Daṇḍapanī. In early authorities agree in stating that Gotama had only one wife; they give her different names, but mean the same person. She is called Yasodharā by Bigandet (‘The life of Buddha’, P. 24, 34, 124); & the same by Spence Hardy, Who adds that she was the daughter of Suprabuddha (Manual of Buddhism, 146, 152, 206); but she is usually called ‘Rāhula-mātā’, the mother of Rāhula, in the Pāli authorities (Jā, 54, 6; 58, 18; 90, 24; Vinaya Texts, Vol- I, P. 208).

The Chinese life (of Bodhisatta Gotama) gives three wives, Yasodharā (the mother of Rāhula), Gotamī, and Manoharā.

Alexander Csoma, the great authority on Tibbetan Buddhism mentions three wives, Gopā, Yasodharā, & Utpalavarṇā³⁸, but states else where³⁹ that the first two are the same; and in another place that the name of the third is Mrigajā.

The oldest accounts agree in giving to Bodhisatta Gotama only one wife, whom they call ‘the mother of Rāhula.’ As the legends grew she was surrounded with every virtue & grace, and was spoken of as the Lotus-coloured, the Attractive, the Illustrious, and so on.⁴⁰

Considering the oldest canonical accounts and later, legends of Gotama’s leaving the world and the story of Buddha’s wife & his son Rāhula, Oldenberg says that the statement concerning them (Gotama’s wife & son) should be all the less held to be invented, the more frequently they occur in the older tradition without the person of Rāhula or his mother being used for a didactic purpose or for bringing out pathetic situations. The name Bhaddākaccānā is only one of the three or four persons identified by the later tradition with Buddha’s wife, and the identification is not made by the older texts. The case stands exactly the same with Rāhula.

E. J. Thomas’s view⁴¹ is that : “Buddha should have a wife is not only natural but according to Indian ideas inevitable. To marry is one of duties of a person living in the world. The chronicles did not need to start from the historic fact that Buddha had a wife and son. This may be true, and may rest on unwritten tradition, but it is certain that the tradition has preserved no information about them. Among the various guesses concerning Bodhisatta Gotama’s wife, the view that identified her with Bhaddākaccānā, an otherwise entirely unknown nun in the list of great disciples, is not unanimous even in the Pāli commentators. They searched the scriptures and in the same list they found Rāhula, ‘the chief of those who desire instruction.’ Even the Pāli commentarial tradition is uncertain about

him & the other traditions show that they, if not all others, had nothing certain to tell us.”

4. 5.The Great Renunciation

According to generally accepted account, at the age of 29 year, Bodhisatta Gotama (Prince Siddhattha) after a life spent in worldly enjoyments was started out of his ease at the first sight of old age, sickness, and death. The tender hearted prince saw a decrepit old man. In consternation the prince Gotama asks : “Who is the man who here approches, O charioteer, / with white hair, & eyes sunk deep in their sockets, / Bent down on his staff, his limbs trembling? / Is it a process of Nature, or the sport of destiny? Where upon the charioteer⁴² replies :

It is age which has broken him — age, / The thief of beauty & destroyer of strength, / The source of care & the end of joys, / The foe of the senses, the vanishing of memories. / He, too, has sucked at the mother’s breast. / As a little child, learned walking in the course of time, / Gradually he grew big & strong, a youth, / Gradually age has over taken him.”⁴³ //

The prince Siddhattha then saw a withered person affected with an ugly disease, followed by a dead body being carried to the cremation ground by weeping relation & friends. Lastly he saw an upright ascetic walking majestically along the road. These sights made him ponder & reflect over the miseries of the existence and also on a way of escaping from them. He takes no more pleasure in any thing, The elation in life utterly disappeared.

The marriage of Prince Gotama & Princess Yasodharā had lately been blessed by the birth of a son. No sooner did Gotama receive the message of his son’s birth he felt that a bond is born. The baby is named Rāhula.

At that time a Khattiya maiden named Kisā Gotami had gone to the roof of the palace, and seeing the beauty and glory of the Bodhisatta, as he made a rightwise circuit round city, she was filled with joy and delight, and breathed forth a solemn utterance :

Full Happy indeed is the mother, / Full Happy indeed is the father, / Full Happy indeed is the wife, / Who has such a husband / Who owns this Lord so glorious!"⁴⁴

The Bodhisatta Prince Gotama heard and with aversion in his heart for lusts he thought "when the fire of passion is extinguished, it is happy, when the fire of illusion, pride, false views, all the lusts & pains are extinguished, it is happy. She has taught me a very good lesson, for I am searching for extinguishment (Nibbāna, skt. Niravāṇa). I must reject & renounce a household life today & go forth from the world to seek the truth, deliverence from suffering and Nibbāna. He sent his pearl-necklace to Kisā-Gotami for this teaching." Then in his palace when he awoke and saw his female musicians & dancing girls sleeping round him in undecorous postures, a feeling of repulsion & revulsion came upon him. He made up his mind to leave home that night, ordered his charioteer Channa to Saddle his horse Kanthaka, and entered the chamber where Yasodharā was asleep with Rahula in her arms, for a last look⁴⁵ before relinquish.

At midnight Bodhisatta Prince Gotama abandoned his city & home, father, aunt, his young wife, infant son, and went forth into the world to become a homeless wanderer, and to spend his life for the deepest problems of experience, & the way, the truth for emancipation. In Buddhavāṃsa, we get in (Verse 16, P. 98):

Nimitte caturo disvā assayānena nikhamim, / chavassam
padhānacāram acarim dukkaram aham.

— Beholding the four signs I left the world on horse back, and strove the striving, practice hard to do, for six years. It was the

full moon day of the month of Uttarāṣaḥa (June -July) that the Bodhisatta departed. The Tempter Māra⁴⁶ appeared before Gotama & sought to stay him with a promise that he shall be universal monarch within seven days. On his offer being refused, Māra threatened to shadow him always; and seeking for an entrance, like a shadow never leaving him, he followed him.

A desire to look at the city again arose in him. Bodhisatta Gotama turned his horse round to take a last look at Kapilavatthu at the spot outside the city where the Kanthakanivattana cetiya or shrine was erected later. Then he rode thirty leagues eastwards, and through three kingdoms— those of Sākiyas, the koliyas and the Mallas, reached the river Anomā and his horse crossed the river Anomā in one leap. On the other side, he gave all his ornaments to Channa, & with his sword cut off his hair and beard, throwing them up in the air proceeded to spend his life as an ascetic to seek the truth & deliverance.

Now in this age of 21st century A.D. we can imagine & feel that event of Renunciation of Gotama as Bodhsatta Gotama, the prince Siddhattha : “When the moving star stood half a spear’s length from the eastern rim, / And o'er the earth the breath of morning sighed / Rippling Anoma’s wave, the border stream, / Then drew he rein, and leaped to earth, and kissed / White kanthaka betwixt the ears and spake / Full sweet to Channa : ‘This which thou hast done / Shall bring thee good, and bring all creatures good. / Be sure I love thee always for thy love, / Lead back my horse, and take my crest-pearl here, / My princely robes, which henceforth stead me not, / My jewelled sword-belt and my sword, and these / The long locks by its bright edge severed thus / From off my brows. Give the king all, and say / Siddhārtha prays forget him till he come / Ten times a prince, with royal wisdom won / From lonely searching and the strife for light; / Where, if I conquer, lo! all earth is mine- / Mine by chief service!-tell him-mine by love! / Since there is hope for man only in man, / And none hath sought for this

as I will seek, / Who cast away my world to save my world.” —
from Edwin Arnold’s The Light of Asia, P. 107-108.

Its a historical fact that, the prince Siddhattha or the Bodhisatta Gotama left his royal place in a dark mid-night on an auspicious day and giving up his princely robe, he took to the life of a mendicant.

4. 6. Austerities & Enlightenment of Bodhisatta Gotama.

Bodhisatta Gotama on leaving his home had gone eastwards, and the three countries of the Sākiyas, Koliyas, & Mallas, through which he is said to have passed, are at least geographical possibilities. But the district at which he firsrt arrived is not known definitely. The Pāli commentaries call it the river Anomā, thirty leagues from Kapilavatthu and then he went to the mango-grove of Anupiya, a township; the Mahāvastu (ii, 189) speaks not of a river, but of a town Anomiya, twelve leagues away among the Mallas, and the Lalitavistara {277(225)} says of a township Anuvaineya or Anumaineya of the Maineyas, six leagues away beyond the Mallas; and these statements may point to an actual locality somewhere east of Kapilavatthu.

According to E. J. Thomas, it is evidently impossible to find a certain explanation of all these names, but the following may be suggested. Anupiya was a real place in the Malla country, mentioned in the canon. It probably became traditionally identified as the place of Gotama’s first retreat, and all the other names are corruptions of Anupiya in that popular language which lies behind the language of both Pāli & Sanskrit works.⁴⁷

The Jātaka depicts that Gotama, after staying seven days at Anupiya, went on foot straight to Rājagaha, the Magadha capital, in one day, and began to beg there. The royal officers reported his

arrival to the king (Bimbisāra),⁴⁸ who in astonishment seeing him from the palace ordered them to follow and observe.

Bimbisāra was the then king of the neighbouring kingdom Magadha, and a recent research & a critical study of the Khāravela Inscription in the Hāthigumpha cave, Orrisa, has furnished very strong evidence that the Buddha was contemporary with both Bimbisāra and Ajātasattu,(the son of Bimbisāra). The Inscription fixes the latter at about 554 B.C., & Bimbisāra, his father, at C. 582 B.C. (The Pali Literature of ceylon, G.P. Malalasekera, P. 15).

Bimbisāra's men followed Bodhisatta Gotama to the foot of the Pañḍava-hill, where he ate his meal & they them reported to the king. The king came, and pleased with his deportment & bearing offered him the sovereignty, but Gotama refused, saying that he had left the world with the desire for the highest enlightenment.

His visit is described in one of the ancient poems, Pabbajja Sutta of Sutta-Nipāta. and contains biographical material of Bodhisatta Gotama. We have the prose version of Pabbajja Sutta (Sutta-nipāta, 405-424) by T.W. Rhys. Davids in his 'The History & Literature of Buddhism, P. 52-53 : 1. I will praise the homeless life, such as the Far-seeing one led, such as when he had thought the matter o'er he deliberately chose as the homeless life. 2. "Full of hindrances is this household life, the haunt of passion; free as the air is the homeless state." Thus he considered, and went forth. 3. And when he had gone forth he gave up wrong doing, both in action and in words, and he made his mode of livelihood quite pure. 4. To the King's town the Buddha went, to Giribbaja in Magadha; full of outward signs of worth, he collected alms for food. 5. Him saw Bimbisāra, standing on the upper terrace of his palace. On seeing him with such signs, he spoke as follows : 6. "Be careful, Sirs, of this man, handsome is he, great and pure; guarded in conduct, he looks not more than a fathom's length before him."

7. "With downcast eye, and self-possessed is he. Such an one is of no low caste. Let the king's messengers run forth and ask : Where is the mendicant going?" 8. Thus sent, the messengers hurried after him. They asked : "Where is the Bhikkhu going; Where does he mean to stay?" 9. Wandering straight on from house to house, guarded as to the door (of his senses), well restrained, mindful and self-possessed, he quickly filled his bowl. 10. When he had finished his round for alms the Sage went forth from the city, and gained the mountain Pandava. "There shall my dwelling be." 11. On seeing where he stopped, there the messengers stayed; and one messenger went back, and told this to the king : 12. "The mendicant, O King, is now seated on Pandava hill, like to a mighty tiger, like a lion in a mountain cave." 13. On hearing the messenger's words the prince in a state chariot hurriedly went forth towards the Pandava rock. 14. And where the carriage road ended there alighting from his car, on foot the prince went on till he came near and then sat down. 15. On sitting down, the king, with courtesy, exchanged with him the greetings of a friend. Then he spake thus : 16. "Young art thou and delicate, a lad in first youth : fine is thy colour, like a high-born noble's." 17. "The glory of the vanguard of the army, at the head of a band of heroes. I will give thee wealth. Do thou accept it, and tell us thy lineage, when asked." 18. "Hard by Himalaya's slopes, O King, there is a country strong un wealth, the dwellers therein are of Kosalas." 19. "Descendants of the Sun by race, Sakyas they are by birth. It is from that stock I have gone forth, longing no more for sensual delights." 20. "Seeing the danger therein, looking on going forth as bliss, I shall go on in the struggle, for in that my mind delights." Here ends the Pabbajja Sutta.

Having thus rejected the royal offer the recluse Gotama promised⁴⁹ to visit his Kingdom first on becoming Buddha and then journeyed from Rājagaha; became a disciple of Ālāra-

Kālāma, one of the recluses who had established themselves in the mountains near Rājagaha. Having learnt and practised all that Ālāra-Kālāma had to teach, he found it unsatisfying and then went to another recluse Uddaka Rāmaputta.

In the Ariya Pariyesana Sutta of Majjhima. Nikāya (Vol. I, PP. 163-5) we get an account given by Gotama himself, of the essence of the teaching of the sage Ālāra-kālāma and of the reasons which led Gotama to be dissatisfied with the result.

The therīgāthā commentary, (P. 2) which is probably a later work, says that Bodhisatta Gotama first went to the hermitage of the teacher Bhaggava, whom he visited before Ālāra-Kālāma; and the Mahāvastu says after leaving Kanthaka he paid a visit to the hermitage of Vasishtha,⁵⁰ and then Stayed with Ālāra, and after that he went to Rājagaha and saw Bimbisāra, & at the same place placed himself to the teaching of Uddaka. Lalitavistara (330[264]) contains a very elaborate account of Gotama's visit to teachers; he went first to two brahmin women, Śāki & Padmā, then to Raivata and Rajaka, son of Trimaṇḍika and finally reached Vaisalī and joined Ālāra. But the Mahāvastu also gives another account, according to which, the Prince Siddhattha or Bodhisatta Gotama after renunciating the world, he went straight to Vaiśalī without any previous visits, joined Ālāra-kālāma and being discontent went to Rājagaha and applied himself to the teaching & practice of Uddaka (skt.Udraka or Rudraka) the son of Rāma, but was again dissatisfied with the teaching he heard.

All the oldest accounts agree in stating that after working as a pupil under two religious teachers Ālāra & Uddaka, Bodhisatta Gotama devoted himself, during a period, the length of which is unknown to a regular system of what we should now call penance;⁵¹ and we know from the scriptures that he imbibed all that they (Ālāra & Uddaka) had to teach him, he moved on and ultimately reached a

picturesque land, Uruvelā (modern Buddha-Gayā), the army township⁵² which was surrounded by luxuriant woods through which ran a gentle stream with banks of silver sand and flowing waves, under the Indian Sky; and there long six years, practised all manner of several austeries such as no man had previously undertaken.

At the time, it was a matter of common belief, that by the practice of austere self-mortification, the gods are compelled to appear or manifest themselves to an ascetic to reveal the truth & that the suppression of bodily feeling in itself would open out the way to a greater vigour of mind, and to extraordinary insight. From one or other of these motives Bodhisatta Gotama practised rigid austeries, resorted to various kinds of self-torture, gradually accustomed to live on smaller & smaller quantities of food, and by checking & himself into a state of trance⁵³ so that he could experience the illumination of insight sought for, & watched by five ascetics (known as pañcavaggiyas)⁵⁴, who astonished at his strong self-resolution & waited to see him made partaker of the long expected enlightenment.

He practised severe penances for six years, as a result his body became greatly emaciated. But he found himself not nearer the goal; and suddenly one day he had staggered and fallen in a faint to the ground; after that he determined to give up the severe penances; he realised the futility of severe penances which would not help solving his problem. So he decided to partake of food again began to take food and then gradually returned to the ordinary life of a recluse. Noticing Bodhisatta Gotama deviated from path of austerity, the five recluses deserted him. It's a pity, that, when the Bodhisatta Siddhattha was apparently most in need of sympathy, when his sense of failure might have been assuaged, his five companions (pañcavaggiyas) forsook him; they thought it would cause hinderance⁵⁵ to them in their way of deliverance and went away to Benares to continue their ascetic pursuits; they left Bodhisatta Gotama to bear, alone, the bitterness of doubt.

Bodhisatta Gotama proceeded to the bank of the famous Nerañjarā (skt. Nairajanā, modern Phalgu) and under a banyan (ajapāla) tree took his seat.

We know from the Jātaka an offering of milk-rice was made to Bodhisatta Gotama by Sūjātā, the daughter of a merchant named Senanī lived at Senānigāma (skt. Senānigrāma) near Uruvelā.

Sujātā had uttered a wish to a banyan-tree, and vowed a yearly offering to it if she should have a son. The wish having been fulfilled she sent her maid Puṇṇā to prepare the place for the offering. This was the full moon day of Vesākha (April-May), the very day of the Enlightenment of Bodhisatta Gotama and Puṇṇā finding him sitting beneath the banyan tree, thought that he was the God of the tree who had come down. The night before he had dreamt five dreams, and had risen with certainty that he would that day become Buddha.

Sujātā⁵⁶ came and offered the Bodhisatta Gotama milk-rice in a golden bowl; the Bodhisatta bathed at a ford or bathing place called Suppatiṭṭhita in the Nerañjarā and ate the food. Then he spent the rest of the day in a Sāla grove and, in the evening, went to the foot of the banyan-tree, there a grass-cutter Sotthiya (skt. Svastika) gave him eight handful of grass for his seat; crossed-legged he sat under the banyan-tree for meditation & determined not to rise before Enlightenment and resolved with the words :

Ihāsane Su (Śu) syatu me śarīram
tvag-asthimāṁśm̄ pralayam̄ ca yātu.
aprāpya bodhim̄ bahukalpadurlabhāṁ
naivāsanāt Kāyamataś caliṣyate.//

— Lalitavistara, ed. Lefmann, P. 289, ch. XIX. Verse. 57.

“Skin, Sinew, and bone may dry up as it will, my flesh and blood may dry in my body, but without attaining complete enlightenment I will not leave this seat.”

The same idea contained in Verses 432-434 of Padhāna-Sutta of Suttanipāta (PP. 74-78), through they are represented somewhat differently in two religious texts.

Atthi saddhā, tato viriyam, paññā ca mama vijjati, / evam-mam pahit'attam-pi kim jīvam anupucchasi ? / Nadinam-api sotāni ayam vāto visosaye, / Kiñ-ca me pahit'attassa lohitam n'ūpasussaye? / Lohite sussamānamhi, pittam Senhañ-ca sussati, / māsesu khīyamānesu, bhiyyo cittam pasidati, / bhiyyo sati ca paññā ca samādhi mama tiṭṭhati. //

Māra, the evil one, the Lord of the world of Passion, the tempter, tried his best to debar him from his determination of gaining perfect knowledge (Enlightenment) but failed.⁵⁷

Māra caused a violent thunderstorm to frighten the Bodhisatta, but in vain! All the missiles hurled by Māra at his victim Bodhisatta Gotama turned into flowers; Gotama did not bend from his resolute and defeated Māra at the end.⁵⁸

This attack & battle, of course, was a metaphorical conflict⁵⁹ between the higher & the lower aspirations in Gotama's own mind. It was a mental struggle which culminated on the day when, under the Bodhi-tree (Bo-tree),⁶⁰ Gotama, the recluse, the Bodhisatta, attained to Buddhahood and to Nirvana, deemed himself to have discovered at last the right solution of the mysteries of life, during the night discovered the Law of Causation, a cycle of twelve causes and effects conditioning Universe, and henceforth become Gotama the Buddha. The Law of Causation had not been thought of before by any philosopher & its authorship raised Gotama from his status of Bodhisatta to that of a Buddha.

That night, The night of enlightenment Gotama spent in deep meditation; in the first watch he gained rememberance of his former existences; in the middle watch he attained the divine eye⁶¹ (dibba-cakkhu), in the last watch he revolves his mind the chain of causation (paṭiccasamuppāda).

As he masters this, the earth sways / trembles, and, with the dawn comes enlightenment. He is now the Supreme Buddha. And he broke into a paean of joy (Udāna) [Udāna, II, 20-24, P. 16] :

“Aneka-jāti-Saṃsāram Saṃdhāvissaṃ anibbisam / Gahakārakam Yavesanto Dukkhā jāti punappunam / Gahakāraka ditthosi; Puna geham na kāhasi; / Sabbā te phāsukā bhagga Gahakūtam visamkhataṃ; / Visamkhāragataṃ cittam; Taṇhānam Khyamajjhagā.”

“Through many different births / I have run (to me not having found), / Seeking the architect of the (desire resembling) house, / Painful are repeated births ! / O house-builder! I have seen thee. / Again a house then canst not build for me. / I have broken thy rafters (phāsukā), / Thy central support (gahakūtam) is destroyed. / To Nibbāna my mind has gone (Visamkhāragataṃ), / I have arrived at the extinction of all evil desires.

— Manual of Buddhism, Spence Hardy P. 180. (versified Literal translation of the above Udāna of Buddha).

After the attainment of Bodhi (Enlightenment) the Bodhisatta Gotama became the Buddha supreme, the Buddha Gotama.

Aham-etalahi Sambuddho Gotamo Sakyabaddhano, / Padhānam padahitvāna pattvā Sanbodhimuttamam.

— Verse 1, Buddhavamsa, P. 97.

‘I, now the Buddha Gotama of the Sakyas, striving the striving have obtained supreme enlightenment.

4.7. First Preaching of Buddha Gotama. (Dhammacakka pavattana; the turning of the wheel of law).

Vārāṇasīyam isipatane cakkam pabattitam mayā / Aham Gotamo Sambuddho Saranam Sabbapāṇinam (—Buddhavamsa, Verse no. 17, P. 98.). The wheel was turned by me in the Deer Park in Benares, I am the well-enlightened Gotama and refuge of all beings.

The first preaching, the very first religious discourse delivered by Lord Buddha (Paṭhamadhammadesaṇā) is known as Dhammacakkappavattana⁶², the turning of the wheel of law, the Foundation of the kingdom of Righteousness. From the Ariyapariyesanā Sutta (Majjhima-Nikāya, Vol. I, P. 163-65), given by Gotama Buddha himself we learn that at first he had hesitation to preach his truth. For after enlightenment from the foot of Rājāyatana tree the Buddha proceeded to the Ajapāla (banyan) tree and as he was absorbed in deep solitary meditation the following thought occurred to him: Then I thought, this Dhamma (Truth) which I have realized is indeed profound, deep, difficult to perceive, hard to comprehend, tranquil, transcendent, beyond the spheres of reasoning, exalted, beyond dialectic, subtle, to be known by the wise. Mankind is attached to material pleasures. For they intent on its attachments. It is hard to see the principle of causality, the dependent origination by way of cause. Difficult to comprehend the principle of the cessation of all compound things, the renunciation of clinging to rebirth, the destruction of all cravings, absence of passion, cessation and Nibbāna. But if I were to teach the Doctrine, and others did not understand it, it would be wearisome, a vexation to me. Then also there naturally occurred to me these wonderful verses spontaneously unheard before :

This that through painful striving I've won. / Enough! why should I make it known? / By folk beset with lust and hate / Not easily is this Doctrine learnt. / Leading on against stream, / This

Doctrine, fine, deep, subtle, hard to see, / Unseen it will be by
beings lust-inflamed, / Beneath the murk of ignorance veiled. //

As the Buddha reflected thus, his mind inclined to little effect and not to teaching dhamma, and he was not disposed to expound the Doctrine.

Then Brahmā Sahampati read the thoughts of Buddha, and, fearing that the world might perish through not hearing the Dhamma, and for the gain of the world, having arranged his robe over shoulder, having saluted with folded palms approached the Gotama buddha, invited him to teach the Dhamma and spoke thus : “may the reverend Lord teach the Doctrine, may the Accomplished one expound the Dhamma. There are beings of little impurity that are falling away through not hearing the Doctrine.” Brahmā Sahampati also said : As one upon a rocky mountain standing / Beholdeth all people round about him, / Even thus, O thou with wisdom filled, ascending / The palace of the Doctrine, all-beholder, / Look down, thou griefless one, upon the people / plunged in their griefs, by birth and age o'er powered. / Arise, thou hero! conqueror in the battle! / Thou leader of the caravan, without a debt! / Walk in the World. Let the Blessed one / Teach dhamma; they who learn will grow. //

Then perceiving Brahmā's request, & out of compassion, Gotama Buddha focussed his Buddha-eye, surveyed the world, and found that there were people who would be able to understand and realise his Dhamma; he then determined to preach the Doctrine for the good and welfare of the suffering humanity on the Earth.

After resolving to preach his view of life to the world, first he sought out and preached it at Migadāva⁶³ (Deer Park) of Isipatana, Benares, to the five monks (pañcavaggiyas) who had been till lately his companions, in a discourse called the Dhammacakkappavattana Sutta or “the Foundation of the kingdom of Righteousness.” His first enlightened utterance, the sermon contains the fundamental principles of Buddhism.

THE FIRST SERMON

(Dhammacakkappavattana Sutta) English Translation⁶⁴

Thus have I heard : Once the Lord was staying in the deer-park at Isipatana in Benares.

Then the Lord addressed the group of five monks :

These two extremes, O monks, are not to be practised by one who has gone forth from the world. What are the two? That conjoined with the passions, low, vulgar, common, ignoble, and useless, and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathagata has gained the knowledge of the Middle Way, which gives sight and knowledge, and tends to calm, to insight, enlightenment, Nirvāṇa.

What, O monks, is the Middle Way, which gives sight? It is the noble Eightfold Path, namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, O monks, is the Middle Way.....

(1) Now this, o monks, is the noble truth of pain : birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five khandhas of grasping are painful.

(2) Now this, O monks, is the noble truth of the cause of pain : that craving, which leads to rebirth, combined with pleasure and lust, finding pleasure here and there, namely the craving for passion, the craving for existence, the craving for non-existence.

(3) Now this, O monks, is the noble truth of the cessation of pain : the cessation without a remainder of that craving, abandonment, forsaking, release, non-attachment.

(4) Now this, O monks, is the noble truth of the way that leads to the cessation of pain : this is the noble Eightfold path, namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. ‘This is the noble truth of pain.’ Thus, O monks, among doctrines unheard before, in me sight and knowledge arose, wisdom, knowledge, light arose. ‘This noble truth of pain must be comprehended.’ Thus, o monks, among doctrines unheard before, by me was this truth comprehended. And thus, O monks, among doctrines unheard before, in me sight and knowledge arose. (Repeated in the same words for the other truths, except that the second, the cause of pain, is to be abandoned, the third, the cessation of pain, is to be realised, and the fourth, the noble Eightfold Path, is to be practised.)

As long as in these noble truths my threefold knowledge and insight duly with its twelve divisions was not well purified, even so long, O monks, in the world with its gods, Māra, Brahma, with ascetics, brahmins, gods and men, I had not attained the highest complete enlightenment. Thus I knew.

But when in these noble truths my threefold knowledge and insight duly with its twelve divisions was well purified, then, O monks, in the world ... I had attained the highest complete enlightenment. Thus I knew. Knowledge arose in me, insight arose that the release of my mind is unshakeable; this is my last existence : now there is no rebirth. Thus spoke the lord, delighted, the group of five monks, rejoiced in the Lord’s utterance.

At the end of the sermon Koṇḍañña attained the knowledge that everything that is subject to origination is also subject to cessation. And the news that the Wheel of the Doctring had been turned by the Lord was shouted by the earthdwelling gods.* “The supreme Dhamma-wheel rolled thus by the Lord at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or deva or by Māra or by any one in the world”.

*Devas or gods : “I believe that etymologically deva is shining one” said by a scholar & Dr. A. Coomarswamy in a New Approach to the vedas, London, 1933 puts forward “angels” — at PP. 55, 60.

4.8. Doctrine & Career of the Gotama Buddha.

4.8. (i) Spread of the Doctrine & twenty years of his wandering

After Gotama Buddha's first preaching at Migadāva (Deer-Park) of Isipatana, Benares, the five monks (pañcavaggiyas) were converted to the new doctrine and Gotama stayed with them in the hermitage near Benares. At that time a young man named Yasa, son of a wealthy gildmaster, was living in luxury at Benares. Waking up one night he found his palace attendants and musicians asleep in unseemly attitudes, and with the same cry of disgust that Buddha had used on leaving the world went from his house & the city to the deer park of Isipatana, where he found Buddha Gotama at dawn. Buddha consoled him, & taught him the Four Noble Truths. Yasa's father followed Yasa & came to Buddha. He then receiving instruction from Buddha took his refuge as a lay disciple in the Buddha, the Doctrine, and the order of monks. After that Yasa was ordained, & became the seventh member of the order.⁶⁵

The first two women to become lay disciples were the mother and former wife of Yasa, at whose house Buddha accepted a meal. And next four friends of Yasa, & then fifty, entered the order, and all became arahats. In Benares, he preached his doctrines and made other conversions until, after three months, the number of his disciples amounted already to about sixty persons. Then he sent out his disciples⁶⁶ to wander through the villages & towns, and preach the glorious gospel to the world.

After keeping Retreat, the three months of seclusion during the rains, Buddha returned to Uruvelā with a purpose to preach the doctrine and from this time his career as a Master (Teacher, Satthā) may be fairly said to have commenced. While returning to Uruvelā, on the way he converted & ordained the thirty Bhadda-Vaggiyā, 'the friends of the series of wealthy ones.' (skt. Bhadra-Vargīyā)

A matted haired ascetic known as Kassapa at Uruvelā with his 500 disciples, further down the river lived his brother, Nādīkassapa with two hundred, all were ordained. Here he delivered his famous sermon of Burning at Gayāsīsa (skt. Gaya Sirṣa).

From Gayāsīsa he went Rājagaha, the capital of Magadha, to redeem the promise he had made to Bimbisāra, the king, who had presented his Vēluvana (bamboo-grove) near Rājagaha to the saṅgha for use as a monastery. The king Bimbisāra understood the preaching & doctrine of Buddha.

At Rājagaha lived Sañjaya, an ascetic with a large number of pupils including Sāriputta (skt. Śāriputta) and Moggallāna (skt. Maugdalyāyana) and the former heard from Assaji (skt. Aśvajit) the following verse : Of those things which proceed from cause. The cause has been told by the Buddha; / And their cessation likewise / The Great recluse has revealed.⁶⁷ // “Ye dhammā hetuppabhavā tesam hetum / tathāgato āha; tesam ca yo nirodho esam / Vādi mahāsamaṇo” // (Mahāvagga, Nalandā edition, P. 40)

As he learnt the full meaning of this verse from Assaji, Sāriputta became a disciple of the Buddha, and Moggallāna followed his example. The Saṅgha was enriched by these two great brāhmaṇas, who became the chief disciples of the Master. Three months of each year of the rainy season Buddha stayed in residence in some particular spot. The other nine months of the year he wandered from village to village, through the valley of the Ganges, preaching & teaching his new gospel and we know from Buddhaghosa's commentary on the first of the Dialogues of Gotama the manner in which Gotama was wont, under ordinary circumstances, to spend each day as follows : The Blessed One used to rise up early (i.e., about 5 AM), and, out of consideration for his personal attendant, was wont to wash and dress himself, without calling for any

assistance. Then, till it was time to go on his round for alms, he would retire to a solitary place and meditate. When that time arrived he would himself completely in the three robes (which every member of the Order wore in public), take his bowl in hand and, sometimes alone, sometimes attended by his followers, would enter the neighbouring village or town for alms, sometimes in an ordinary way, sometimes wonders happening such as these. As he went towards the village soft breezes would waft before him cleansing the way, drops of rain would fall from the sky to lay the dust, and clouds would hover over him, spreading as it were a canopy protecting him from the sun. Other breezes would waft flowers from the sky to adorn the path; the rough places would be made plain and crooked straight, so that before his feet the path would become smooth and the tender flowers would receive his footsteps. And betimes a halo six hues would radiate from his form (as he stood at the threshold of the houses) illuminating with their glory, like trails of yellow gold or streamers of gay cloth, the gables and verandahs round about. The birds and beasts around would, each in his own place, give forth a sweet and gentle sound in welcome to him, and heavenly music was wafted through the air, and the jewellery men wore jingled sweetly of itself. At signs like these, the sons of men could know — ‘Today it is the Blessed one has come for alms.’ And when he had come back there in Vihāra (monastery) he after taking his meal would sit in the open verandah, awaiting the time when the rest of his followers should also have finished their meal. And when his attendant announced they had done so, he would enter his private apartment. Thus was he occupied up to the midday meal.

Then afterwards, standing at the door of his chamber, he would give exhortation to the brethren such as this : ‘Be earnest, strenuous in effort. Hard is it to meet with a Buddha in the world. Hard is to attain to the state of (that is to be born as) a human being. Hard is it

to find a fit opportunity. Hard is it to abandon the world. Difficult to attain is the opportunity of hearing the word.'

Then would some of them ask to suggest a subject for meditation suitable to the spiritual capacity of each, and when he had done so they would retire each to the solitary place he was wont to frequent, and meditate on the subject set. Then would the Blessed One retire within the private chamber, perfumed with flowers, and calm and self-possessed would rest awhile during the heat of the day. Then when his body was rested he would arise from the couch and for a space consider the circumstances of the people near that he might do them good. And at the fall of the day the folk from the neighbouring villages or town would gather together at the place where he was lodging, bringing with them offerings of flowers. And to them, seated in the lecture hall, would he, in a manner suitable to the occasion; and suitable to their beliefs, discourse of the Truth. Then, seeing that the proper time had come he would dismiss the folk who, saluting him, would go away. Thus was he occupied in the afternoon.

"Then at close of the day should he feel to need the refreshment of a bath he would bathe the while some brother of the Order attendant on him would prepare the divan on the chamber, perfumed with flowers. And in the evening he would sit awhile along, still in all his robes, till the brethren returned from their meditations began to assemble. Then some would ask him questions on things that puzzled them, some would speak of their meditations, some would ask for an exposition of the Truth. Thus would the first watch of the night pass, as the Blessed One satisfied the desire of each, and then they would take their leave. And part of the rest of the night would he spend in meditation, walking up and down outside his chamber; and part he would rest lying down, clam and self-possessed, within. And as the day began to dawn, rising from his couch he would seat himself and calling up before his mind the folk in the world he would consider the aspirations which they, in previous

births, had formed, and think over the means by which he could help them to attain thereto.”⁶⁸

According to Prof. T.W. Rhys Davids “It is true that this picture is charged with supernatural details such as we must expect to find in the wording of a tradition which had been handed down for about a thousand years, but the expressions used are not without a certain poetical beauty of their own; and in the incidents which are here said to have filled up the time of the teacher, we have a picture substantially confirmed, as to its main features, by the incidental references in the earlier books. I have no doubt that this was actually the way in which the Buddha used to spend the working days of his useful and peaceful career; and that tone of the narrative, the life of intellectual activity, the peace and harmony and gentleness pervading the picture, may be actually regarded as true. Of course we have here the description of a day spent altogether at one place, and it should not be forgotten that the Buddha was constantly moving about, and that then the hours of the early morning as well as of the close of the day would have been occupied, not in meditation, but in actual walking from one place to another.”⁶⁹

Throughout the year after the period of his first sermon as a teacher, he lived a life of constant travelling, teaching, thinking for forty-five years and his doctrine spread by his constant / continuous intercourse with all the most cultured & earnest thinkers of the day through a large extent of territory, stretching from Pāṭaliputta (modern Patna) in the South-east to Sāvatthi in the north-west, and he had frequent opportunities of comparing his views with those of such men; by mixing daily with all sorts of men from king & wealthy merchants down to peasants in the villages & towns, with Brahmins & leaders of sects, men & women, high and low, ignorant & learned, he was able, in an extra-ordinary degree, to enter into the needs and aspirations, the hopes & fears, of common humanity.

But the sequence of events during the forty five years of Buddha's ministry can often be approximately determined, but except for the renunciation at the age of twenty nine, the Enlightenment six years latter, and death at eighty, there is nothing like an exact chronology. The places where he stayed each year of the first twenty years of wandering for peaching the people are given in the commentary, Madhuratthavilāsinī by thera Buddhadatta on the text Buddhavaṃsa & we have the data : Bhagavā during the first twenty years of his Buddhahood led a houseless life of pilgrim sojourning at such places as he found most convenient to dwell in, viz. out of regard to Benares (Bārānasi) he tarried **the first year at the Isipatana of Benares**, an edifice in that city near which no living creature could be deprived of life, — establishing the supremacy of his faith & administering to eighteen koṭiyas of Brahmaś the heavenly draught (nibbāna).

The 2nd year he dwelt at the Veļuvana-mahāvihāra in Rājagaha for the spiritual welfare of that city. **The third & fourth years he continued at the same place i.e. at Rājagaha.** **The Fifth year out of consideration for Vesāli**, he dwelt in the Kūṭagārasālā (or Kūṭagāra hall) in the Mahāvana-Vihāra near that city. **The sixth year at Makula mountain** (or Mankula Pabbata) at Kosambi, near Allahabad. **The seventh year at Tāvatīṣa heaven / (bhavana)**, one of the devealokas (heaven of thirty-three); **The Eighth year, at Bhagga near Sumsumāra hill, near Kapilavatthu** he dwelt in the wilderness of Bhesakala for the welfare of the people. **The nineth year at Kosambi, and the tenth year in the Pārileyyaka wood or wilderness.** The eleventh year, he dwelt in the brāhmaṇin village Nālā or Nālā.

He spent the twelveth year at Verañjā, the thirteenth year at Cāliya (or Cāli) hill, the fourteenth year at the Jetavanavihāra in Sāvatthīpura, the fifteenth year at the

great city Kapilavatthu, the sixteenth at Ālavi, subduing Ālavaka (an evil spirit) and administering the heavenly draught (Nibbāna) to eightyfour thousand living creatures, the seventeenth year at Rājagaha, and the eighteenth year at cāliya or cālimountain.

The nineteenth year he stayed at Rājagaha and the twentieth year at the same place i.e. Rājagaha. After that he exclusively dwelt either at the Jetavanamahāvihāra for the spiritual welfare of Sāvatthipura or at pubbārāma for the welfare of Sāketapura, deriving his subsistence by alms (from those cities).

In the Tibetan the whole forty five years have been fixed, seventeen of them at Jetavana, eight at Rājagaha, and the rest at various places — (schiefner, Tibetan) Manorathapurāni. According to the Añguttara Nikāya commentary, ii, 124-25; cf. Buddhavamsa commentary, P. 3; Mahāvastu commentary, ii, 165, the Tathāgata, Gotama Buddha has spent his rainy seasons during the period of preaching at the following places:

Rainy Seasons	Places
First Year	Isipatana
2nd to 4th Year	Rājagaha
5th Year	Vesāli
6th Year	Mañkula Pabbata
7th Year	Tāvatimsa Heaven
8th Year	Bheskalāvana, near Sumsumāra-giri
9th Year	Kosambi
10th Year	Pārileyyaka

Rainy Seasons	Places
11th Year	Nālā or Nālā
12th Year	Verañjā
13th Year	Cāliya or Chāliya or Cālika Pabbata
14th Year	Sāvatthī
15th Year	Kapilavatthu
16th Year	Ālavi
17th Year	Rājagaha
18th & 19th Year	Cāliya pabbata
20th Year	Rājagaha
21st to 46th Year	Jetavana or Pubbārāma in Sāvatthī.

From the sources we have **The first year** of his wandering his carrier as Master was spent in Benāres, & **the two or three** following at Rājagaha. But there are variation of views. According to the famous Prof. E.J. Thomas, the author of ‘Life of Buddha’ as Legend & History and Prof. T.W. Rhys Davids Life of Gotama in ‘Buddhism’, we have, after preaching first sermon at Isipatana, Benares, and then gradually converting sixty monks Buddha returned to Uruvelā and there with the converted Kassapas he had returned to Rājagaha; His next visit was to his father’s home at Kapilavatthu, for while he as a new teacher was laying the foundations of his order, and experiencing first the devotion & then the attacks of the multitude, his relatives at Kapilavatthu had not remained ignorant of the change in his life; and Suddhodana had sent to him asking him to visit his native city, that his now aged father might see him once more before he died.

Gotama, according on a full moon day of phagguna (Feb-March) accompanied by his follower monks set out for Kapilavatthu at the express & earnest request of his father, conveyed through Kāludāyī.⁷⁰ It is not mentioned in the canon, but the verses of the elder Kāludāyī, given in the collection of verses uttered by the elders, imply the story, and are not intelligible without it.⁷¹

By slow stages he arrived at the city and on his arrival there stopped, according to his custom, in a grove at the Nigrodhārāma outside the town. There his father, uncles, and others came to see him; but the latter at best were by no means pleased with their mendicant clansman. The Gotama Buddha at Nigrodhārāma, in order to convince his proud Kinsmen of his power, he rises in the air and performs the Yamakapātihāriya (the miracle of the pairs). After he had come down from the sky a storm of rain broke, but it wetted only those who wished to be wet, at which the Kinsmen marvelled, & Buddha said, "not only now did a shower of rain fall on an assembly of my kinsfolk, but it did so also in the far past." He then told them the story of his earthly existence as king Vessantara [Vessantara Jātaka No. 547] which immediately preceded his birth in the Tusita heaven.

On the next day, the Buddha made a round of the city for alms. This deeply grieved Suddhodana, but later, hearing that it is the custom of all Buddhas, he became Sotāpanna (entering into the stream: a Sotāpanna destroys the three bonds, belief in a permanent self, doubt, and trust in ritualistic works & ceremonies), and conducted Buddha with his followers to meal at the palace. There all women of the palace, expecting only Rāhulamātā, came & did reverence to the Buddha. The Buddha visited Rāhulamātā Yasodharā in her own apartment & utters her praise in the Candakinnara Jātaka. Mahāpajāpati was established in the fruit of the first stage (sotāpanna) & Suddhodana in the second stage Sakadāgāmi, the stage of once-returner, who returns to be reborn

only once before attaining Nibbāna & he reduces passion hatred, and confusion of mind.

On the following day, the Buddha persuaded his half-brother, Nanda, son of Mahāpajapati Gotami, to come to the monastery, where he ordained Nanda & on the seventh day, he did the same with Rāhula. This was too great a blow for Suddhodana, & at his request the Buddha made a rule that no person shall be ordained without the consent of his parents. The ordination of Rāhula is told in the Vinayapiṭaka⁷² with less detail. The next day after ordination of Rāhula Suddhodana, through Buddha's preaching was established in the fruit of third path, that of anāgāmi i.e. non-returner, who never returns to be born in this earth.

At Kapilavatthu, hundreds of Sākiyas joined the order, with them he returned to Rājagaha, stopping on the way at Anupiya, where Anuruddha, Bhaddiya, Ānanda, Bhagu, Kimbila & Devadatta together with their barber Upāli, visited him & sought ordination.⁷³

At Rājagaha, while the Buddha was staying in the Sītavana, there Sudatta a householder of Sāvatthi, later known from his bounty as Anāthapiṇḍika or Anāthapiṇḍada (giver of alms to the unprotected) visited him & after conversion he invited him; the Buddha accepted the invitation & made journey through Vesāli to Sāvatthī to spend the rainy season.⁷⁴ Anāthapiṇḍada gifted Jetavana, provided with every necessity, for residence of the Buddha & his monks. Probably to this period belongs the conversion of Migāra,⁷⁵ a gildmaster of Sāvatthī & a follower of the naked ascetics, the father-in-law of Visākhā, & the construction by Visākhā (a woman disciple of the Buddha Gotama), of the Pubbārāma (Eastern Garden / park) at Sāvatthī. **The Vassa (Rainy-season) of the 4th year** the Buddha spent at veļuvana of Rājagaha, where he converted rope-dancer Uggasena,⁷⁶ to the order, and then, crossing the Ganges into Vesāli, lived for a time in the Mahāvana grove.

In the 5th year after his enlightenment Buddha stayed at Vesāli in the Pinnacled Hall (Kūṭagārasālā). In the middle of this period, however he heard of the illness of Suddhodana and came to Kapilavatthu, & is present at the death of his father, then ninety-seven years old, at Sunrise of Saturday, the fullmoon day of the month of August in the year of **Eetzana era, 107.**⁷⁷ After comforting his relatives, & carrying out the cremation of the body with due ceremonying, he returned to the Kūṭagārasālā at Mahāvana.

From “The Dictionary of Pāli proper names” by G.P. Malalasekara, we get, in the 5th year Suddhodana died, having realised arahant ship, & the Buddha flied through the air, from the Kūṭagārasālā in Vesāli where he was staying, to preach to his father on his death-bed. According to one account [Aṅguttara commentary, i. 186; SuttaNipāya commentary i, 357; Theragāthā commentary 141 & Jātaka . V. 412ff] it is at this time that the quarrel breaks out between the Sākiyas & the Koliyas regarding the irrigation of the river Rohinī. The Buddha persuaded them to make peace & took up his abode in the Nigrodhārāma. At the time of returning he was followed by⁷⁸ his father’s widow. Mahāpajātī Gotami, Yasodharā, & other Sākiya and koliya ladies, who earnestly asked to be allowed them to the order, at first Buddha did not want to allow, but at last yielded to the earnest advocacy of Ānanda, and laid down certain ruls for female mendicants & then their request was granted.⁷⁹

In the 6th year, he retired to the hill Makula or Mankula, at Kosambi, near Allahabad. After spending the rainy season as Makula mountain Gotama returned to Rājagaha, and while there admitted Khemā (skt. Kshemā) the wife of the King Bimbisāra, to the women’s order, and is recorded to have given instruction to king Pasenadi.⁸⁰

At this period, one of the disciples of Gotama Buddha, the elder Piṇḍola Bhārdvāja gained a sandalwood bowl, by display of miraculous powers, but the Buddha forbade both the use of wooden bowl & the display of magic powers or any miracle. But, Bimbisāra told him that opponents (heretics) were thinking this arose from fear and they were delighted and able to say that they were ready to work miracles if Buddha's disciples would do the same. Buddha therefore promised to perform one himself; and he performed Yamakapātiḥāriya (a pair of miracles) four months later at Sāvatthī, at the foot of Gonāda's mango tree (Ganḍamba tree) at the place & time appointed.

After the performance of the miracle at Sāvatthī, he followed the custom of all Buddhas & ascended to Tāvatimṣa heaven (The Heaven of the thirtythree) to preach Abhidhamma to his mother, who had died seven days after his birth and was born there as a devī; and there he kept the **Seventh Retreat, the Seventh Vassa (Rainy season)⁸¹ in the seventh year of his first twenty years of wandering.**

At the end of the Vassa, the Buddha descended a jewelled staircase & came to Earth at Saṅkassa, thirty leagues from Sāvatthī. It was about this time, when the Buddha's fame was at its zenith, that the notorious Ciñcā-māṇavikā was persuaded by members of some hostile sect to bring vile accusation against the Buddha; but the plot of defamation went futile & her deceit is exposed.⁸² A similar story, told in connection with a paribbājikā (skt. paribrājikā) named Sundari, a female ascetic probably referred to later date.⁸³

The 8th year the Buddha spent in the country of Bhaggas & there while residing in Bheskalāvana near the rock Sumsumāra, near Kapilavatthu, Nakulapitā & his wife who had been his parents in five hundred former births⁸⁴ took refuge in Buddha-religion;

Buddha placed these two lay disciples as the chief of those that win confidence.⁸⁵

In the 9th year Buddha was at Kosambī. While on a visit to the Kuru country he was offered in marriage Māgandiyā, the beautiful daughter of the brahmin Māgandiya; but the refusal of the offer, accompanied by insulting remarks about physical beauty, aroused the enmity & hatred of Māgandiyā against the Buddha.⁸⁶

It is in the 10th year there arose among the monks a dissension & schism which threatened the very existence of the order. In the Vinayapiṭaka occur certain rules for setting disputes. Gotama exhorted in vain the two parties to patience, union, and charity, and then sorrowfully left his disciples & retired alone to keep retreat in the Pārileyyaka forest passing on his way through Bālakalonakāragāma & Pācinavamśadāya, where he was protected, waisted and attended by a friendly elephant which was tired of living with the herd;⁸⁷ at the end of three months the monks were repentant, and came to Buddha to ask pardon, received well & forgiven by Gotama. Gotama addressed them and said ‘outside who knew not the littleness of all things might indeed quarrel, but they should have been wiser. He who has found prudent, sober and wise companions, may walk happy, if he be considerate; but rather than be with the unwise let him walk alone, without sin, & with few wishes, like the lonely elephant.’⁸⁸ With the repentant disciples he returned to Sāvatthī, and thence went on to Magadha.

In the 11th year Buddha was at the village Nālā (or Ekanālā), the brahmin village in the Magadha country where he converted a brahmin farmer Kāsibhāradvāja (In Suttanipāta, P. 12f / I. 4 & Saṃyutta Nikāya. i, 172 the conversion of the farmer is depicted in Kāsibhāra dvāja-Sutta) by a parable of sower; and after spending the rainy season there, he returned to a town called Satiabia.⁸⁹

Thence he went to the neighbouring town of Verañjā, where he spent the rainy season; the story of the stay at Verañjā forms the introduction to the Vinaya, & is attributed by the commentaries to **the twelfth year**. **The 12th year** Buddha spent at Verañjā, keeping the Vassa there at the request of the brahmin Verañja who had heard of the fame of Buddha, & came to see him. The conversation of the Buddha & the brahmin Verañja ended with the conversion of Verañja. After the rainy season was over, he undertook the longest journey he had yet made, penetrating as far as Mantala, returning via Benāres, & Vesāli, to Sāvatthī in Kosala, preaching in all the places he visited; on his return he preached the MahāRāhula Sutta to his son Rāhula, then eighteen years old.⁹⁰

The thirteenth year was spent at Cālika (or Chāliya) hill, and the elder Meghiya was then Buddha's personal attendant.⁹¹

The 14th year was spent at Sāvatthī and in this year Buddha Gotama ordained his son Rāhula at the Jetavanavihāra. Therefore, Rāhula there received full ordination (Upasampadā); the reason of this is that the Vinaya prescribes that the ordination is not to be conferred before the age of twenty,⁹² and according to the Pāli tradition Rāhula was now of that age. He then travelled to Kapilavatthu.⁹³

In the 15th year the Buddha revisited Kapilavatthu and there his father-in-law, Suppabuddha's death happened.⁹⁴ Gotama stayed at the Nigrodha grove near that town (Kapilavatthu). He addressed to his cousin Mahānāma, who had succeeded Bhaddiya, the Successor of Suddhodana, in the headship of the Sākiya clan, a discourse.⁹⁵ Buddha then returned to the Jetavanavihāra.

The chief event of **the 16th year**, which the Buddha spent at Ālavi, and stayed for a night in the dwelling of the Yakkha Ālavaka,

a mythical monster,⁹⁶ a demon that fed on human flesh, is the conversion of the Yakkha Ālavaka; a story which in its present shape seems to include a sun myth.⁹⁷ The Ālavaka threatened to destroy Buddha unless he could answer his questions. The four questions and answers in Verse with the conversion of Ālavaka form the discourse proper.⁹⁸

During the 17th year, he was at Sāvatthi, he spent the rainy-season at Rājagaha & preached a sermon on the occasion of the death of Sirīmati, a courtesan; and in fine weather, returned through Sāvatthī to Ālavi, preaching in all the places he passed through.⁹⁹ At Ālavi, the Buddha out of compassion for a poor farmer who observed by him on surveying the world, waited and refused to preach the farmer until he has been well fed; the Buddha then gave him a discourse on the Four Truths, and established him in the fruit of Entering the stream (Sotāpattiphalā) i. e. the farmer became Sotāpanna.¹⁰⁰

In the 18th year, the rainy season was spent again at Cālika or Chāliya mountain, near Sāvatthī, where the 13th rainy-season Retreat also took place; and while there, he again came to Ālavi from Jetavana for the sake of a poor weaver's daughter, who three years before had heard a discourse from Buddha on meditation on death. The weaver's daughter alone gave heed to his admonition &, when the Buddha knew that her death was at hand, and he wished her to be converted so that she should be certain of her future state, & he journeyed thirty lagues to preach to her & waited for her the weaver's daughter already attained the stage of Entering the stream (Sotāpatti phala); But when she returned home, she was accidentally struck & killed by the falling of part of the loom, and Buddha then consoled her father with the thought of the frequency of death.¹⁰¹ Gotama then returned to Rājagaha.

In the 19 th year, after spending the rainy season in the Vēluvana Vihāra, he travelled through Magadha (modern Bihar) preaching in all the villages. In this period, he, finding a deer caught in a snare releases it & then absorbed in meditation; but the angry hunter tries, to shoot him, but is restrained by a miracle, and the Buddha recovering from his trance, preaches to him and his family. Gotama Buddha then goes on to Sāvatthī.

In the 20th year, Buddha converted the notorious robber named Aṅgulimāla (having a garland of fingers), who became an arhat and died shortly after. It was in the same year that Ānanda was appointed as permanent attendant to Buddha, a position which he held to the end of Buddha's life, twenty five years later; & he spent the twentieth rainy-season Retreat at Rājagaha.

After that years rolled by and the Master Gotama Buddha & his disciples travelled all over the country combating old superstitions, the old values based on birth, & animal sacrifice, denouncing the spirit of revenge & praising morality, the threefold path of purity & rational thought. The Saṅgha continued to increase in strength. But it is impossible to evolve chronology for the remaining 25 years of the Buddha's life.¹⁰² We learn from the commentaries of Buddhavaṃsa and Suttanipāta that when the Buddha was at Sāvatthi, he spent the day at Migāramātupāsāda in the Pubbārāma, & the night at Jetavana or Vice-versa and that those rest 25 years were spent at Sāvatthī in the monasteries of Jetavana & Pubbarāma. This probably only implies that the Retreats were kept there & that they were made the head-quarters of the Buddha; from there, he went away every year on tour in various districts¹⁰³ to preach his noble truths.

4.8. (ii) The Doctrine of Gotama Buddha.

Virocamāno vimalo bhikkhusaṅghassa majjhato
dadāmi patthitam Sabbam mañī va sabbakāmado.

— Verse. 6, BV & CP, Gotama Buddhavāmsa, P. 97.

Lustrous, stainless & like a treasure or gem which gives everything wished for, in the midst of the monk-order I gave all that was prayed for.

The Teaching of Lord Buddha was partly a reform & partly innovation; and is divided into two : philosophical & moral. The two groups are interwoven in such a way that the one cannot be understood properly without a knowledge of the other.

The earliest available teaching of the Buddha to be found in the pali literature belongs to the school of the theravādins (skt. sthaviravādins), who may be called the most orthodox school of Buddhism; this school admits the human character of the Buddha & he is recognised as possessing certain superhuman qualities.¹⁰⁴

The teaching of the Gotama Buddha according to this school is very simple. He asks us to ‘abstain from all kinds of evil, to accumulate all that is good & to purify our mind.’ By practice of Sīla or good conduct which is the very basis of all progress in human life, and Samādhi or meditation to keep one’s mind perfectly balanced so that it may be possible to gain a proper insight (paññā), & one can achieve his deliverance. The cultivation of paññā makes one to understand at one & the same time the Four Noble Truth & the Law of Dependant origination, which tries to explain the phenomenon of life by showing the inter relation of life with the one that precedes and the one that follows. Kamma, the action of an individual, regulates all life, & the whole universe is bound by it, so that Kamma is like the axle of a rolling chariot.¹⁰⁵

Four Noble Truths (Cattāri Ariya Saccāni) are regarded as the quintessence of Buddhist teachings as propounded by the Gotama Buddha himself. From Peṭakapodesa, chap. I, we have “Na Kiñci Buddhānam bhagvantānam dhammadesanāya dhammacakkato bahiddhā; tassa sabbam Suttam ariyadhammesu pariyesitabbam.” So it is clearly stated — all that was uttered by Buddha from the day of his Enlightenment to that of his great decease, all fall within the scope of the Four Noble Truths.¹⁰⁶

First Truth is that all existence is full of sufferings i.e. ‘Dukkha’ or ‘Suffering’ of human is a truth. ‘Dukkha-samudaya’ or ‘origin of Suffering’ is the second truth which tells that pain has a cause, has led to those developments of thought that constitute the chief claim of Buddhism to be called a philosophy. The Third Truth ‘dukkha nirodha’ or ‘cessation of suffering.’ asserts that pain can be brought to an end. These two truths have been expanded¹⁰⁷ into the chain of causation : Paṭiccasannipatīda, the dependent origination or origin by way of cause & the fundamental principle of the Buddha’s philosophy is this theory of causation or ‘Dependent origination.’

The Fourth Noble Truth is the path leading to the cessation of sufferings; ‘dukkha-nirodha-gāminīpatipadā’; the path consists of eight-good practices which deal with mental training & development of mind; these Noble Eight good practices may be called Middle Path because it avoids the two extremes, indulgence in sensual pleasures which leads to harm & self torture is also painful & leads to harm.¹⁰⁸ The Middle-path is also otherwise known as Ariya atthaṅgikamagga consisting of eight noble path of practice : Right view (sammādiṭṭhi), Right thought (sammā Saṅkappa), Right speech (Sammā vācā), Right action (Sammā ājiva), Right effort (Sammā Vyāyāma), Right mindfulness (Sammā Sati), Right concentration (Sammā Samādhi). The Middle Path is aptly set forth in the following Verse :

Sabbapāpassa akaraṇam Kusalassa upasampadā,
Sacittapariyodapanam, etam Buddhāna-Sāsanaṁ.

(Verse no. 183, Dhammapada.) : Avoid all sin, / Good deeds begin, / Cleanse your thought,— / So Buddhas taught//

Dependent Origination (Paṭiccasamuppāda) is one of the most vital concepts of Buddhism & one of the most subtle teachings of Buddha. According to this central philosophy all existence is impermanent; it means becoming. All worldly phenomena are subject to three characteristics— they are anitta, or impermanent & transient; dukkha or full of sufferings; and anātta i.e. there is nothing substantial, nothing permanent. All becoming is subject to law of causation & all compound things are made up¹⁰⁹ of two elements — nāma, the non-material part, & rūpa, the material part; they are further described as consisting of nothing but five constituent groups [Khandas (skt. Skandhas)] : perception [Saññā(skt. Sañjā)], mental formatives [Saṃkhāra, (skt. Saṃskāra)], and lastly consciousness [Viññāṇa (skt. Vijñāṇa)].

Analysing the origin of suffering the master pointed out that the twelve nidānas entwine man's consciousness and bind him to the gross world full of pain & sorrow, the dependent origination brings out the basic principles of knowledge (ñāṇa) & wisdom (paññā) in the Saddhamma, the good law, it is not the work of some divine power; Buddha discovered¹¹⁰ this eternal truth and solved the riddle of life & unravelled the mystery of being.

The complete causal formula with twelve nidānas specifies :

Avijjā (ignorance) conditions impressions (Saṃkhārā).

Impressions condition consciousness (Viññāṇa).

Consciousness conditions mind & matter (nāmarūpa).

Mind & Matter condition the six senses (Saḷāyatana).

The six senses condition contact (Phassa).

Contact conditions feeling (Vedanā).

Feeling conditions craving or desire (taṇhā).

Desire conditions attachment (Upādāna).

Attachment conditions existence (Bhava).

Existence conditions birth (Jāti).

Birth conditions old age and death (Jarā-maraṇa Soka-parideva-dukkha-domanass'upāyāsā). sorrow-lamentation-pain-grief-despair.

Ignorance gives rise to formation or impressions, then in chain system in their turn come consciousness, mind & matter, Six senses, contact, feeling, craving, attachment, becoming, birth, & death-sorrow-lamentation pain-grief & despair — thus the whole mass of suffering arises. If the last effect is to be destroyed, the primary cause, which is ignorance, & then others must be destroyed.

Three main & fundamental characteristics of Buddhist thought **Anicca** (impermanence), **Dukkha** (sorrow / suffering) & **Anattā** (non-self) are the three cardinal doctrines of Buddha's teachings & they form the core of Buddhist Philosophy.¹¹¹

In the first place, it is an essential doctrine that there is nothing, either divine or human, either animal, vegetable, or material, which is permanent. There is no being, — there is only a becoming & in every case, as soon as there is a begining, there begins also, that moment, to be an ending, a continual change & ultimately a passing away.¹¹² Buddhism says that all subtle & excellent qualities, emotions, sentiments, & desires which make up the noblest life of man are really discouraged & hindered by this belief in the permanenēce & eternity of a semi-material soul.¹¹³

Secondly, it is a belief of Buddhists that the origin of sorrow is precisely identical with the origin of individuality. As soon as an individual begins to be, the outside world plays upon that individual through the open doors of six senses, sensations are stirred up within it, giving rise to ideas of attachment or of repugnance, and hence to a desire to satisfy the feelings so excited; and suffering is felt by people due to non-fulfilment of one's desire. According to Buddha, world is established on suffering, is founded on suffering.¹¹⁴ Everything is bound by suffering, unsatisfactoriness, conflict — conflict between our desires and the facts of life. The pleasures derived from sensual satisfactions and enjoyments are not lasting. All things are changeable and cause suffering & pain proceeds from birth. Birth brings in its wake the liability to disease & to decay. No separate entity can escape from change, disintegration & at last from death.¹¹⁵

The third doctrine is *anattā* i.e. non-self. It is the common belief that in men there is an abiding substance called the soul (*attā*) which persists through changes that overcome the body, exists before birth and after death and migrates from one body to another; Buddha totally denies the existence of such soul.¹¹⁶

Buddha's contention was that a being was composed of five khandhas and so the soul should be identical with any one of these five or with all the five taken together or with something other than the five khandhas¹¹⁷ but as none of these alternatives are applicable to soul, Buddha strongly opposes the Upanisadic proposition relating to soul and propounds the theory that there is no soul.¹¹⁸ A human being is neither merely a physical body nor merely a spiritual substance (*attā*).

The Doctrine of Kamma :- The Gotama Buddha accepted the ancient Indian theory of Kamma or action; to preserve the ethical

value of the older view of Kamma, he had postulated his theory of the transfer of Kamma.¹¹⁹ The law of action is one of the main principles of Buddhism. It tells us that there is a continuous relationship between the past & the present, that the present accords with the past & also future. When a man dies his physical body which is the basis of psychical existence ends, psychical organisms are believed not to terminate but continue. The continuity of the action is maintained between two lives separated by the phenomenon of death. Successive lives are linked by a chain of causation. If one does good work / meritorious work he moves closer to better existence, ultimately reaching the highest expectation, Nibbāna.¹²⁰ From DhammaPada, [Pupphavagga, Verse No. 53] We hear the resonance : “Yathā pi puppharāsimhā Kayirā mālāguṇe bahū, / evam jātena maccena Kattabam Kusalam bahum— As from a whole heap of followers many a garland be made, so many a good deed should be done by one born a mortal.

Moral judgement, for a Buddhist is not merely an expression of emotion. Ethics comes from correctly apprehending the nature of man & the world. Ethical terms & concepts, according to Buddhists are cognizable & definable; these are criteria for moral decisions. Early Buddhist scriptures gave the definition :

“Whatever action, bodily, verbal, or mental, leads to suffering for oneself, for others or for both, that action is bad. Whatever action, bodily, verbal or mental does not lead to suffering for oneself, for others or for both, that action is good.” — Majjhima-Nikāya, I.

Nibbāna : In Buddhist Philosophy, Nibbāna (skt.Nirvāṇa) has a special connotation & it is the ultimate goal of the followers of Buddhism. Nibbāna [Etymologically N i (negative particle) + Vāna (means blowing, weaving or craving / lust)] stands for going

out of a lamp or fire. According to Buddhist conception it means the passing away of feverishness & restlessness. Nibbāna is a stage of existence in which threefold fire of lust (rāga), ill-will (dosa) & stupidity (moha) stand extinguished; it is an ethical state which can only arise from within and it is a release (Ni) from craving which is called a Vāṇa (lust). Nibbāna is the highest bliss, for it is free from disease & sorrow (both physical & mental pain). It is oneness, of one taste, indescribable, unfathomable, eternal, beyond dialectic, profound, hard to comprehend, serene, excellent & is to be realised by the wise. Nibbāna is the perfection in Sīla, Samādhi & Paññā.

Nibbāna is described as “unborn, unoriginated, unconstituted, undecaying, undying, free from disease, grief & impurities, it is the supreme & attained by the best exertion.”¹²¹

Perfect Realisation is the key to attainment of Nibbāna. All desires for this life & the next are extinguished on its attainment. It is the ideal, the highest good & the Summum bonum of life.

4.9. Last days & Great decease.

Aham pi na cirass'eva saddhim̄ Sāvakasaṅghato
idh'eva parinibbissam̄ aggivāhāra saṅkhayā;.....

— Verse. 23, BV & CP, Gotama Buddhavāma, P. 98.

In no long time, I, too, together with my order of disciples, shall here obtain the Parinibbāna, a fire bereft of its fuel.

From Mahāparinibbāna Sutta (v & vi) of Dīgha-Nikāya we get : Then the Blessed one addressed the venerable Ānanda, “Let us go hence, Ānanda. To the further bank of the Hiraññavatī river, & to the city of Kusinārā and the sal tree grove Upavattana of the Mallas will we draw near”.....

The more or less continuous account of Buddha's last days is contained in three Suttas, Mahāparinibbāna Sutta, Mahāsudassana Sutta a discourse delivered by Buddha on his death bed, & Janavasabha Sutta, Buddha's story of the visit of Bimbisāra after death to this world told at Nādika; Mahāparinibbāna Sutta gives a detailed description of the events of the last three months before his death. The event prior to the incidents recounted in these suttas, which can be fixed with any certainty, is the death of the Buddha's pious patron & supporter Bimbisāra, which took place 8 years before the Buddha's Parinibbāna (Mahāvastu, ii, 32). It was at this time that Gotama's cousin Devadatta tried to obtain for himself a post of supremacy in the order. But Devadatta having been offended with certain slights put upon him by the people of Kosambi, during one of the Buddha's visit to that place, had returned to Rajagaha, where he settled in a home built for him by the rājā Bimbisāra's son Ajatasattu. Gotama, some year afterwards came to Rājagaha to spend the rainy season in the veļuvanavihāra, & Devadatta still professing himself a Buddhist, asked permission to found a new order under his own leadership, the rules of which should be much more stringent than those adopted by Gotama. The refusal of this is said to have determined him to break with Buddhism altogether, and to found a new religion of his own; And Devadatta founded a new & stricter order, which gradually grew in numbers, and was openly supported by Ajātasattu. However Devadatta did not live long, & Ajātasattu soon after became, in name at least, a supporter of Buddha. Another important event took place, three years before Gotama's death, there was the destruction of Kapilavatthu, & the slaughter of the Sākiyas, by Viḍūḍabha, son & successor of Pasendi, King of Kosala. Chinese Pilgrims, centuries afterwards, found the place in ruins & nothing of the clan can heard.

Gotama spent the 44th rainy-season in the Jetavanavihāra at Sāvatthī, & then returned to the Vulture's Peak (Gijjhakūṭa) a

cave on the side of the loftiest of the five hills, overhanging the beautiful valley of Rājagaha.¹²² The teacher then crossed the Ganges at a spot where, on the side of the modern city of Patna, Ajātasattu was then building a fort to keep the Vajjians in check,—the begining of a town which soon begin, to rival Rājagaha, and after wards became the capital of the enlarged Kingdom of Magadha. He went on to Ambapāli, where he became the guest of the leading courtesan of the place Vesāli. Thence he proceeded to Veṭugāma, where he spent the 45th rainy-season, during which he was attacked by a severe and painful illness, and openly declared that he could not live long & would attain nibbāna, in three months.¹²³ After the season was over he went slowly through the villages of Vesāli,¹²⁴ every where collecting the members of the order and exhorting them to adhere to his doctrine.

“O Mendicants!throughly learn, and practice, and perfect, and spread abroad the law, thought out and revealed by me, in order that this religion of mine (literally, this purity) may last long, and be perpetuated for the good and happiness of the great multitudes out of pity for the world, to the advantage & prosperity of gods & men. Now, alas, O mendicants, in a little while the Tathāgata will die. My age is accomplished, my life is done; leaving you, I depart, having relied on myself alone. Be earnest, O mendicants, be thoughtful, & pure! Whosoever shall adhere unweariedly to this Law & Discipline, he shall across the ocean of life, and make an end of sorrow!”¹²⁵

On reaching Pāvā,¹²⁶ after leaving Bhoganagara, the Gotama Buddha stayed in the mango-grove of Cunda the Smith. Cunda provided a meal with the excellent food, hard and soft, and a large amount of Sūkaramaddava. This was Buddha’s last meal. All that follows took place within the same day. In the afternoon he started for Kusinārā, a town about 120 miles N.N.E. of Benāres, & about 80 miles due East of Kapilavatthu.

About half-way between the two places flows the river Kakutthā or Kutthā (skt. Kukushṭā); before reaching it, however, he was obliged to rest, & being thirsty asked Ānanda to bring him some water from the river. Thus refreshed he is able to bathe in the river, & resting many hours reached in the evening a grove outside Kusinagara where he took rest for the last time.

Buddha Gotama reached the grove of Sāltrees (shorea-robusta) of Mallas at Kusinara after crossing the river Hiraññavatī & in the grove, that was the moon-lit night, Gotama said to Ānanda, “Come Ānanda, arrange a bed with the head to the north, I am suffering and would lie down.” in a low soft voice.

As the night wore on, Subhadda (skt. Subhadra), brahmin philosopher of Kusinagara (or Kusinārā), came to ask some questions of the Buddha, but Ānanda, fearing that this might lead to longer discussion than the sick teacher could bear, would not admit him & tried to repel him. Gotama overhearing their talking allowed him to enter and converted him with a discourse for his question that salvation could not be found in any system which ignored the virtuous life, the eight stages of the Path of Holiness, which begins with purity and ends in love.

Several minor rules of discipline are said to have been decided on this occasion; the mode in which the younger & older monk are to be addressed, the permission to abolish some lesser precepts, & the infliction of the brahma-punishment (brahma- daṇḍa) on the monk Channa. One of his striking inspiring & significant exhortation to Ānanda was : Therefore, Ānanda “Be ye isles / islands unto yourselves. / Be ye a refuge to yourselves; / Seek no refuse in others / seek no external refuse.”//

— Dīgha Nikāya, 11, 3, Mahāparinibbāna Sutta, P. 100.

These significant words uttered by the Buddha in his last days reveal how vital is self-exertion to accomplish one's ends.

Finally Gotama Buddha asked the assembled monks to speak if any one had any doubt or misgiving as to any matter of the law, or regarding the paths, or virtuous contact, to ask him and he would resolve the doubt : 'least they should afterwards regret not having asked when they had opportunity.'

But All were silent, & Ānanda expressed his astonishment & declared his faith that there was not a single monk who had any doubt. Buddha then said, " Through faith you spoke, Ānanda, but the Tathāgata has the actual knowledge that in this order there is not a single monk who has any doubt or uncertainty either about the Buddha, the Doctrine, the Order, the Path, or the way; the very least of all those present who had once been converted is not liable to birth in a state of suffering, and certainly destined for enlightenment."

Aham pi na crass'eva saddhim̄ Sāvakasaṅghato
idh'eva parinibbissam̄ aggivāhāra saṅkhayā;
Tāni ca atulatejāni imāni ca dasa balāni
ayañca gunavaradeho dvattiṁsalakkhanācito.

— Verse 23 & 24, BV & CP, Gotama BV, P. 98.

In no long time, I, too, together with my order of disciples, shall here obtain the Parinibbāna, a fire bereft of fuel; and also those (disciples) of incomparable power, those ten powers, this body having the excellent qualities & thirty-two marks (obtain mahāparinibbāna).

Then addressing the monks he said : Handa dāni bhikkhave āmantayāmi vo : “Vayadhammā saṁkhārā, appamādena Sampādethāti.” [Ayam Tathāgatassa pacchimā vācā.] — Behold now, brethren, I now impress it upon you, Decay is inherent in all compound things; Work out your salvation with dilligence! — The Dīgha Nikāya, Vol. II, P. 156.

This was the last word of the Tathāgata. Shortly afterwards after the last address to monks, Gotama Buddha passing into the first trance, upto second, third & fourth, and into the five stages of attainments reached the stage of the cessation of consciousness & feeling, i,e, he became unconscious. Ānanda said, “Reverend Anuruddha, the Lord has attained Nibbāna.” “No, Ānanda, the Lord has not attained Nibbāna, he has reached the stage of the cessation of consciousness & feeling.” — Said elder thera Anuruddha.

He then passed back through the stages to the first trance, & again up to the fourth, & from this stage he passed away attaining mahāparinibbāna.

The exact year of mahāparinibbāna depends upon the year & date of birth of Gotama Buddha. The date of the birth of Gotama Buddha is usually placed about the year 563 B.C.; the traditional singhalese date of which is 544 B.C. It is not an ancient tradition, but one made calculating backwards & adding together the regnal years of the Magadha Kings. The reason for modifying it is that Asoka is said in the chronicles to have been consecrated 218 years after the nibbāna, if the date of the accession of his grand father Chandragupta is placed in 323 B.C. this gives the date 483 B.C;¹²⁷ it is the date which Fleet has tried to establish as historical, and which he made 13 October 483 B.C.¹²⁸ Now regarding the month it can be said, after last Rrtreat, i,e, about the end of september, Buddha met the monks & told that he would attain nibbāna in three

months, this implies in the following December or January , & harmonises with the statement in the Sutta that the Sāl trees were in bloom out of season when he passed away; but the date given in the later Pali tradition is three months later than this, full-moon day of Vesākha (April-May),¹²⁹ and the fact that this is also the traditional date of the birth and of the Enlightenment is sufficient to suggest how it arose.¹³⁰ According to reliable tradition he lived for 80 years.¹³¹

Dasadisā pabhāsetvā sataramsīva chappabhā
Sabbā samantarahessanti nanu rittā sabbasakñhārā'ti.

— Verse 25, BV & CP, Gotama Buddhavamsa, P. 98.

Illuminating the ten directions like the hundred-rayed one all (Gotama Buddha with his disciples) will disappear. Are not all constituents void?

Thus at Kusinārā, at the age of eighty the great teacher attained mahāparinibbāna. There was then a great earthquake & terrifying thunder, and Brahmā Sahampati uttered these verses :

All beings in the Universe / shall lay aside their compound state. / Even so a Teacher such as he, / The man unrivalled in the world, / Tathāgata with the powers endowed, / The Enlightened, has Nirvāṇa reached. //

— ‘The Life of Buddha’ As legend & History, E. J. Thomas, P. 153.

Sakka, King of the gods, said : / Impermanent, alas! are compounds; / They rise up and they pass away; / Having arisen then they cease, / And their extinguishing is bliss.

Also, the elder Anuruddha & Ānanda uttered their verses; and amid the lamentation of all except those of the brethren who were free from passion, Anuruddha consoled them with the Master's teaching that there is change & separation from all pleasant things and that everything having an origin must decay.¹³²

Great in life he was even greater in death, Gotama Buddha the founder of a great religious system found no place for himself in life or after death. No other religion in the world can show such self-effacement in its founder and it can be claimed for him that he was the greatest, and wisest, and best of that long line of illustrious reformers who have endeavoured, through the centuries, to infuse new strength, and new truth, into the religious life of India.¹³³

NOTES & REFERENCES

1. *The last of the twenty-five Buddhas, according to Buddhavamsa of Khuddaka Nikāya of the Pali Canon, Tipiṭaka - BV & CP, P. 97-98.*
2. *Rabindranath Tagore, 'Buddhadeva' tr. by Somnath Maitra, P. 5. [Reprinted from the Mahabodhi Journal Vol. 69, Nos. 11-12, Nov, Dec 1961.]*
3. *H. Dharmapala, 'The worlds Debt to Buddha' in Centenary Vol. of Mahabodhi Society Journal, P. 84.*
- 4 & 5. *E. J. Thomas, "The Life of Buddha" As legend & History, P. 1.*
6. *Prof. T. W. Rhys. Davids, "The History & literature of Buddhism, lecture. 3 on the life of Buddha, P. 47.*
7. *E. J. Thomas, "The Life of Buddha" As legend & History, Introduction, P. xxii.*
8. *Kāsi, Kośala, Aṅga, Magadha, Vajji, Malla, ceti / cedi, Vamsa, Kuru, Pañcāla, Maccha / Matsya, Sūrasena, Assaka, Avanti, Gāndhāra & Kamboja - Dr. Bela Bhattacharya, Facets of Early Buddhism, P. 39.*
9. *The title 'rājā' is not necessarily the same as "King" in English; it means "rular" and may well have no stronger signification than of "archon" or "consul"—T. W. Rhys. Davids, The History & Literature of Buddhism, Lecture 3, P. 48.*
10. *Mahāvastu, i 338 ff; Rock hill, chap. i; the genealogies are given in Dpvm iii, Mhvm ii, and in the DN it is put into the month of Buddha.*
11. *The Sākiyas were evidently subjects of the Kosala Kings; the Buddha calls himself a Kosala, Mahāvastu, ii 124;*
An Aryan Tribe, named Sākiyas were seated about 500 years before the birth of christ, at a place on the banks of the river Rohinī, 27.37° N by

83. 11° E about 130 miles due south of the city of Benares, T.W. Rhys, Davids, "Buddhism", P. 6.

12. *Gotama's father Suddhodana is not spoken of as a King untill in later documents, for instance Mahāpandāna Sutta & Buddhavamsa, whereas his first cousin Bhaddiya is addressed by the rājā. — T. W. Rhys. Davids, The History & Literature of Buddhism, P. 48*
13. *There is a pun here, as Sakya also means 'belonging to the Sāka-tree'. This derivation of Dr. Hoey may be correct. They would be 'the people of the Sāl- forest tracts'. The Sāka is the Sāl-tree, Shorea robusta, not the teak, Tectona grandis, which is not indigenous in the Nepal Terai forests. JRAS., 1906, P. 453.*
14. *T. W. Rhys Davids, The Hist & Literature of Buddhism, Lecture 3, P. 49.*
15. *In Mahāvastu, the exiled King's name is given as Kola, and from this the name of the Koliyas is explained — Mahāvastu, i, P 353 (in the Mahāvastu version of the Ambatṭha legend).*
16. *E. J. Thomas, "The Life of Buddha" As Legend & History, P. 12.*
17. *Sutta-Nipāta, 422-3; the same poem with variants in Mhv, ii, 198-9.*
18. *Baines, Ethnography (castes & Tribes), § 3 strassburg, 1912.*
19. *Baines, ibid, § 4.*
20. *E. J. Thomas, "The Life of Buddha" As Legend & History, P. 23.*
21. *Bodhisatta (skt. Bodhisattva) is a being who desires egarly the Enlightenment or Bodhi i, e. who seeks to become a Buddha or Buddha to be. —The Bodhisatta doctrine in Buddhist Sanskrit Literature, P, 4-9; The word Bodhisatta have been used originally by the Buddha as "In the days before my Enlightenment when as yet I was only a Bodhisatta." (Middle Length Sayings, I, PP. 114, 136; & III, P. 119).*
22. *The Tusita heaven is the joyous heaven in which all the Bodhisattas are born, prior to their last incarnation; it is the fourth of the six deva worlds.*
—Dr. Asha Das, Maitreya Buddha in Literature, History & Art, P. 22.

23. A Kalpa (Pali. Kappa) is a saeculum of some what indefinite length, a world cycle; an aeon; a cycle of existance.

In Buddha usage, Kappa is a measure, rule or practice, a certain vast periods or cycles of times. — R.C. Childers, A Dic.of Pali Language, P. 185-186.

24. The sheaf of Garlands of the Epochs of the conqueror, tr. by N. A. Jayawickrama, P. 13-14.

25. Thupavam̄sa, P. 8.

26. The Jātakamālā, Buddhavam̄sa, Cariyapiṭaka, Mahāvastu (Vānara Jātaka & Mahāgovinda cariyam) & the Avadānakalpalatā (e. g. the stories of Sivi, Sasa, Matsya, Vaṭṭapotaka, Ruru & Sutasoma) contain instances of Pāramīs.

27. Prof. Wood was in the preface his translation of the Udāna (the 3rd book of Khuddaka Nikāya) translated cariyapiṭaka as "Verses on the Buddha perfections." CP, contains instances of Pāramīs.

28. The identical events are recounted of Vipassī Buddha in Mahāpadāna-Sutta, Dīghanikāya, ii, P. 12. A more detailed account is found in Jātaka, i, P. 47.

29. E. J. Thomas, "The Life of Buddha" As Legend & History, P. 32.

30. The pillar at Lumbinigrove or Rummindei bears the inscription :

1. Devāna [pi] yena Piyadassina lājina Vi sati-Vasā bhisitena. 2. Atana āgāch mahī yite hida Budhe jāte Sākyamuni ti. 3. Si la vigad abhī chā Kālāpita Silā-thabhe cha Usapāpite. 4. Hida Bhagavam jāte ti Lumbini-gāme ubalike Kaṭe. 5. Aṭha- bhāgiye cha.

— "When the King Devānām piya Piyadassī had been anointed twenty years he came himself and worshipped (this spot) because the Buddha Sākyamuni was born here. (He) made the village of Lumbini free of taxes (land revenue) and paying (only) an eighth part (of the produce) as tax instead of usual rate."

The king Asoka (Period of reign : 274-232 B. C.) caused to be built a stone wall around the places & also erected this pillar to commemorate his visit. Because the Lord Buddha as Bodhisatta Gotama was born here.

— R. Mukherjee, Asoka, P. 244.

31. G. P. Malalasekara, *Dictionary of Pāli-proper names*, P. 789.
32. Rāma, Dhaja, Lakkhaṇa, Mantī, Koṇḍañña, Bhoja, Suyāma & Sudatta — were eight interpreters of bodily marks. — G. P. Malalasekhara, *A Dic. Of Pāli proper names*, P. 789.
33. E. J. Thomas, "The Life of Buddha" As Legend & History, P. 44.
34. In Majjhima Nikāya, i, 246 & Lalitavistara, chap. xviii 330 (263) : Gotama Buddha in describing his strivings before enlightenment says that while his father the Sākiya was working he was seated beneath the cool shade of a rose-apple tree, and attained the first trance.
35. The same description in a more elaborate form in Mahāvastu, ii. 115; cf Majjhima- Nikāya, i, 504, where Buddhas tells of the three palaces.
36. E. J. Thomas, "The Life of Buddha" As Legend & History, P. 49.
37. E. J. Thomas, "The Life of Buddha" As Legend & History, P. 50.
38. T. W. Rhys Davids, Asiatic 'Researches', XXP. 318, n. 21. P. 51.
39. T. W. Rhys Davids, 'Tibetan Grammar', P. 162, note. P. 51.
40. T. W. Rhys Davids, "Buddhism" P. 51.
41. E. J. Thomas, "The Life of Buddha" As Legend & History, P. 59-60.
42. Then the driver said to him, "This is the last act for all creatures / Destruction is inevitable for all / in the world, be he of low or / middle or high degree. — E. H. Johnston, *The Buddhacarita*, P. 42.
43. M. Winternitz, *A History of Indian Literature*, P. 246.
44. Nibbutā munā sā mātā / nibbutā nunā so pitā; / nibbutā sā nāri / jassāyam ī diso pati ti. — (Fausboll) *Jātaka*, vol,i, P. 60;
Charles Rock well, Lanman *The Harvard Oriental Series*, Vol III (8th. issue), P. 59. (Article 'The Great Retirement').
45. G. P. Malalasekara, *A Dictionary of Pāli proper names*, P. 790.

46. *Māra* : Generally regarded as the personification of Death. He is the symbol of all sorts of crime, *Māra*, the evil one, the Tempter is the Buddhist counter part of Devil or Principle of Destruction. — G. P. Malalasekara, *A Dic. of Pali Proper Names*, Vol-II, P. 611.

47. E. J. Thomas, *The Life of Buddha*, P. 61.

48. We are told in *Mahāvastu* (ii, 25ff) that *Bimbisāra* & *Gotama* (*Siddhattha*) had been playmates, *Bimbisāra* being the younger by five years. *Bimbisāra*'s father *Bhāti* and *Suddhodana* were friends — G.P. Malalaskera, *A Dic. of Pali Proper names*, Vol. I P. 788-810.

49. *Pāli Pabbajja Sutta* contains nothing of the Bodhisatta Gotama's promise to visit *Rājagaha*, but the *Mahāvastu*. Version (ii 198-200) which places the visit later, has two verses, one of which contains the *Bimbisāra*'s request & the other the acceptance of Bodhisatta Gotama to visit *Rājagaha* after enlightenment.

- G.P. Malalaskera, *A Dictionary of Pāli proper names*, Vol. I. P. 792.

50. E. J. Thomas, "The Life of Buddha", As a Legend & History, P. 69.

51. T. W. Rhys. Davids, "The History and Literature of Buddhism" (American lectures, Lecture. 3), P. 54.

52. *Senā-nigama*; later accounts turn this into -*Senā ni- nigama*; 'the twonship of *Senāni* or of the general'; *Lalitavistara*, 311 (248) has *Senāpati-grāma*, 'general's village.'

53. T. W. Rhys. Davids, "The History & Literature of Buddhism," (American lectures, lecture. 3 on the life of Buddha). T. W. Rhys. Davids, P. 54.

54. *Pañcavaggiyas* were five recluses — *Vappa*, *Bhaddiya*, *Assaji*, *Mahānāma* and *Aññātakonḍañña* — *Facets of Early Buddhism*, Dr. Bela Bhattacharya, chap. II, P. 69.

55. Dr. Bela Bhattacharya. *Facets of Early Buddhism*, chap. II, P. 69.

56. *Jātaka*, i, 69.

The Piṭakas know nothing of Sujātā's offering or of Sotthiya's gift. Lalitavistara (334-7[267-70]) adds nine other girls, ten girls in all who provide him with food during his austerities; and Divyāvadāna (392) mentions two, Nandā & Nandabāla.

57. *Padhāna Sutta of Suttanipāta*, 425-449.
58. *But Buddha heeded not,*
sitting serene, with perfect virtue walled
As is a stronghold by its gates and ramps;
Also the Sacred Tree — the Bodhi-tree —
Amid that tumult stirred not, but each leaf
Glistened as still as when on moonlit eves
No zephyr spills the gathering gems of dew;
For all this clamour raged outside the shade
Spread by those cloistered stems :
In the third watch —
The earth being still, the hellish legions fled,
A soft air breathing from the sinking moon,
Our Lord attained Sammā - Sambuddh;
—Edwin Arnold, 'The Light of Asia,' P. 161-162.
59. *P. V. Bapat, 2500 years of Buddhism*, P. 20.
60. *The tree (banyan or assattha) under which he had attained this knowledge supreme (Bodhi) came to be known as the Bodhitree or Bo-tree. Dr. Bela Bhattachariya, Facets of Early Buddhism*, P. 70.
61. *With his divine eyesight he saw that active being proceeds from the act, not from a creator or from nature or from a self or without a cause. — E. H. Johnston, The Buddhacarita or Acts of Buddha*, P. 208-209.
62. *The 'cakka' is the sign of dominion & is no ordinary wheel; and a cakkavatti is he who makes the wheels of his chariot roll unopposed over all the world, i.e. a universal monarch. 'Dhamma' is not the law,*

but that which underlies & best understand by truth or righteousness here. 'Pavattana' is setting in motion onwards, the commencement of an action which is continue. The whole phrase means, therefore, 'To set rolling, the royal chariot-wheel of a universal empire of truth & righteousness. Reference : Samyutta Nikāya, V, 420-424, Vinayapiṭaka, Vol. 1, P. 9ff.

63. *General Cunningham, Archaeological Report* I. P. 107. says, 'The Migadāva or "Deer park" is represented by a fine wood, which still cover an area about half a mile, & extends from the great towers of Dhammek on the north, to the chaukundi Mound on the south.'
64. *Dr. Bela Bhattachariya, Facts of Early Buddhism, Appendix*, P. 165-166.
65. *E. J. Thomas, 'The Life of Buddha, ' As Legend & History*, P. 90.
66. *Mahāvagga*, I. i, ii,
67. *Vinayapiṭaka*, *Mahāvagga*, I, 10, 23.
68. *Sumaṅgala Vilāsinī*, PP. 45-48.
69. *T. W. Rhys. Davids, The History & Literature of Buddhism*, P. 60;
70. *Kāludāyi* was son of one of Suddhodana's ministers at Kapilavatthu; he was born on the same day as the Buddha & grew up as his play fellow. After Gotama left the world, Suddhodana made Kāludāyī one of his most trusted counsellors. — *G. P. Malalasekhara, A Dictionary of Pali proper names*, P. 589.
71. *Theragāthā*, P. 527-536 & commentary (i, 997 ff); *Aṅguttara commentary* i, 301; *Jātaka* i 87; *Dhammapada commentary*. i 115, iii 163, where the story is continued.
72. *Vinaya-piṭaka* i 82; *Vinaya Texts* i. 210.
73. *G. P. Malalasekhara, The Dictionary of Pali Proper names*, P. 796.
74. *G. P. Malalasekhara, A Dictionary of Pāli proper names*, P. 796, *Vinayapiṭaka*. ii 158; but in *Buddhavamsa commentary*, P. 3, it is mentioned, the Buddha spent the Vassa (Rainy season) at Rājagaha;

Jātaka. i. 92, the story is also told in the Vinayapiṭaka ii 154. but no date is indicated.

75. *G. P. Malalasekara, A dictionary of Pāli proper names*, P. 796.
76. *In Dhammapada, v. 348 it is said to have been addressed on this occasion to Uggasena.*
77. *Bigandet "The Life of Buddha," of i. 208 (2nd ed); T. W. Rhys Davids, "Buddhism", P. 70.*
78. *T. W. Rhys Davids, "Buddhism", P. 70.*
79. *Vinayapiṭaka, ii 253 ff; Ānguttara Nikāya, iv. 274. f.*
80. *Samyutta Nikāya, iv. 374.*
81. *T. W. Rhys Davids, 'Buddhism', P. 71.; E. J. Thomas, 'The Life of Buddha' As Legend & History, P. 114.*
82. *Faüsboll's Dhammapada, PP. 338-340.*
83. *G. P. Malalasekara; 'The Dic. of Pāli Proper names', P. 797.*
84. *'Ānguttara Commentary' i. 217; the same is told of another old couple in Sāheta in Sāket Jātaka; G. P. Malalasekara, 'The dic. of Pāli proper names', P. 797.*
85. *"Ānguttara Commentary," i. 400; E. J. Thomas, 'The Life of Buddha' As Legend & History, P. 115.*
86. *Sutta Nipāta, PP. 163 ff; Sutta- Nipāta Commentary. ii 542 ff;*
G. P. Malalasekara, 'The Dic. of Pāli proper names', P. 797.
87. *E. J. Thomas, 'The Life of Buddha' As a Legend & History, P. 117; T. W. Rhys. Davids, "Buddhism," P. 72.*
88. *'Vinaya Texts', II. 306-318, Majjhima, III, 125, & the commentary of Dhammapada, vv. 328-330, & especially P. 105; Vinaya-piṭaka, i, 337; Jātaka. iii 486; Dhammapada commentary. i. 44ff & Udāna, iv. 5; the story of Buddha going to the forest is told in Udāna, but there the reason is merely that he found life in Kosambian comfortable, because the place was crowded with monks, nuns, lay people, & heretics.*

89. *T. W. Rhys. Davids*, 'Buddhism', P. 72.
90. *T. W. Rhys. Davids*, 'Buddhism', P. 72.
91. *Dhammapada Commentary*. iii. 44.
92. *Vinayapiṭaka i*. 78, 93.
93. *T. W. Rhys. Davids*, 'Buddhism', P. 73.
94. *G. P. Malalasekara*, 'The Dic. of Pāli proper names', P. 798;
E. J. Thomas, 'The Life of Buddha' As Legend & History, P. 119;
Dhammapada commentary. iii 44.
95. *Bigandet*, 'The Life of Buddha', P. 230.
96. *T. W. Rhys. Davids*, 'Buddhism', P. 73.
97. *T. W. Rhys. Davids*, 'Buddhism', P. 73.
98. *E. J. Thomas*, 'The Life of Buddha' As Legend & History, P. 119.
99. *T. W. Rhys. Davids*, 'Buddhism', P. 73-74.
100. *Dhammapada commentary*. iii. 262.
101. *Dhammapada commentary*. iii. 170.
102. *G. P. Malalasekara*, 'The Dic. of Pāli proper names', P. 798-800.
103. *G. P. Malalasekara*, 'The Dic. of Pāli proper names', P. 799-800.
104. *P. V. Bapat*, '2500 years of Buddhism', P. 89.
105. *P. V. Bapat*, '2500 years of Buddhism', P. 90.
106. *B. C. law*, Concepts of Buddhism, P. 27; *Dr Bela Bhattacharya*, 'Facets of Early Buddhism', II, P. 69.
107. *E. J. Thomas*, 'The Life of Buddha' As Legend & History, P. 193.
108. *Dr. Bela Bhattacharya*, 'Facets of Early Buddhism', P. 78.

109. *P. V. Bapat*, '2500 years of Buddhism', P. 89.

110. *Dr. Bela Bhattacharya*, 'Facets of Early Buddhism', P. 94.

111. *Dr. Bela Bhattacharya*, 'Facets of Early Buddhism', P. 113.

112. *T. W. Rhys. Davids*, 'The History and Literature of Buddhism', P. 65.;
T. W. Rhys. Davids, 'Buddhist Suttas' (oxford, 1881), P. 240-41.

113. *T. W. Rhys. Davids*, 'The History and Literature of Buddhism', P. 66.

114. *Dukkhe loko patiṭṭhito,-Saṃyuttanikāya I*, P. 40.

115. *T. W. Rhys. Davids*, 'The History and Literature of Buddhism', P. 67.

116. *Dr. Bela Bhattacharya*, 'Facets of Early Buddhism', P. 114.

117. 'Rūpa, Vedanā, Saññā, Viññāna & Saṃkhāra Khanda are five classes of Khandas (Skandha or aggregate). — Abhidhammakosa.'

118. *Dr. Bela Bhattacharya*, 'Facets of Early Buddhism', P. 114.

119. *T. W. Rhys. Davids*, 'Buddhism', Chap.v, P. 125.

120. *Dr. Bela Bhattacharya*, 'Facets of Early Buddhism', P.125.

121. ".....ajātam, ajaram, abyādhiṭṭha, amataṭṭha, asokam, asaṅkiliṭṭha, anuttaram, yogakkhemam nibbānam " — Majjhimanikāya, 1. P.167;

122. *Bigandet*, Life of Buddha, P. 253.

123. *Aham pi na cirass'eva Saddhim Sāvakasaṅghato,*
Idh'eva pariṇibbissaṭṭha aggivāhāra Saṅkhayā
Tāni ca atulatejāni imāni ca dasabalāni,
ayañca guṇavaralekho dvattiṭṭhasalakhaṇācito
Dasadisā pavāsetvā sataraṁsi īva chappabhā,
sabbā Samantarahessanti nanu rittā Sabbasñkhārā

verse no. 23-24, N. A. Jayawickrama, BV & CP, P. 98.

124. *He went to the village of Bhaṇḍagāma Hatthigāma, Ambagāma, & Jambugāma & stayed at Bhoganagara. There he addressed the monks on the Four Great Authorities (Mahāpadesā), by reference to which the true doctrine may be determined.* — G. P. Malalasekara, *The Dic, of Pāli proper names* P. 801.

125. *T. N. Rhys Davids, Buddhism*, P. 79.

126. *Mahāvira of the Jainas, the Jaina leader, is said to have died at Pāvā (skt. Pāvā), but this Pāvā is identified by the Jainas with the modern village of Pāwapuri in the Patna District of Bihar. The Pāvā of Buddha was within a day's Journey of Kusinārā.* — E. J. Thomas, *The Life of Buddha, As Legend & History*, P. 146.

127. *E. J. Thomas, The Life of Buddha, As Legend & History*, P. 27.

128. “*The day on which Buddha died,*” *JRAS 1909* P. 1ff.

129. *Vinaya-piṭaka*, iii. 383; *Vinaya Commentary*, i. 4.

130. *Dr. Bela Bhattacharya, ‘Facets of Early Buddhism’*, P. 36-37.

131. *Prof. M. Winternitz, A Hist. of Indian Literature*, P. 4.

132. *E. J. Thomas, ‘The Life of Buddha’ As Legend & History*, P. 154.

133. *T. W. Rhys. Davids, ‘Buddhism’*, v, P. 85.

CHAPTER - 5

THE FUTURE BUDDHA METTEYYA

5. 1. Introduction :

'Ahem-etarahi Sambuddho Metteyo Câpi hessati'

—Verse 19, BV & CP, Pakiñ ñakakathā, P.—101

I am now Sambuddho (perfectly enlightened one). Metteyya the Buddha will be appeared in future. — This was the prediction of ‘Gotama Buddha’ in Buddhavamśa, the lineage of Buddhas.

The concept of the Future Buddha Metteyya is popular in Buddhism and belief in Metteyya Buddha is prevalent in all Buddhist countries : South-east Asia, Far East, Tibet, Ceylon (Sri-Lanka), China, Japan & Korea. Metteyya Buddha represents and reflects one of the highest and most widely acknowledged aspiration in sphere of the philosophical and the religious thought of Asia. Buddhists advocate dismal & dreary picture of the evils of the future age; in this age (Kali-yuga) Metteyya, the future Buddha will be born in this world. He will destroy all evil, dispel darkness of ignorance (avijjā), lead countless to deliverance & once again usher new vistas for all beings or identities to realise the real happiness & peace based on universal love (mettā). Metteyya, the coming Buddha at present is leading the life of a Bodhisatta in the Tusita heaven¹ and it is also his preparatory stage to descent on earth as Buddha in human form.



26

Future Buddha Metteyya

Anāgate Metteyyo nāmo Bhagavā uppajjissati
anāgate Ca Metteyya Buddhhaloke anuttaro
Mahāpañño mahātejo mahāsañṭīm karoti te

—quoted from Sítamsú Bikāsh Barua's ARYA MAITREYA BUDDHA, P-52.

Maitreya Visnupur, Gaya. It is an excellent piece of art. Three peaked type of crown. Valuable ornaments and well stitched cloth etc, are impressive. The holy thread slung over the shoulder and a cakra on the right palm are also most significant. Smiling face and finer folds of the cloth attached with the body are matched with the figure.

—From Dr. Asha Das's Maitreya Buddha in Literature, History & Art.

We are now living in the 21st century A. D. over than two thousand five hundred fifty years from the mahāparinibbāna of the Gotama Buddha and it is the age of science & technology. Most of the population are now inclined in the sensual pleasure, engaged in recreations & enjoyment with technical appliances, devices & discoveries on one hand and on the other hand in society of every corner, hatred, enmity, altercation are growing to a point of digastrous state, even of war throughout the world; still there are people honest and compassionate who are eager to establish peaceful life and real bond of love between mankind. They await patiently for a great man to be born and teach the real peace through Truth or Dhamma or Discipline in this life on earth.

As Sākiyamuni Gotama (skt. śākyamuni Gautama) had to pass through a long period of 550 existences as animal, man and god or 5000 existences; likewise Metteyya after a long period has come to the Tusita heavens, where he will remain for 5000 years.²

As a Mānusi Buddha (Buddha in human form) the future Buddha Metteyya will be born 5000 years after the mahāparinibbāna of Buddha Gotama, when the fifth world is created by the fifth Dhyāni Bodhisatta Vissapāni (skt Visvapāni). The Gotama Buddha, the forth Mānusi Buddha of the present age, went to the Tusita heavens to meet Metteyya and nominated him as his successor; during the period between the fourth Mānusi Buddha Gotama and the fifth Mānusi Buddha, the Future Buddha Metteyya,³ Avalokitessara (skt. Avalokiteśvara) is to rule over the earth. Avalokitessara is a representative of Buddha and care-taker⁴ of the Buddhist world and faith until Metteyya should appear on earth as Buddha. All these are popular religion & great efforts are made to integrate these popular ideas with the basic conceptions and universal thoughts of wisdom.⁵

In the perspective of religious thought all Avatāras or Incarnations and great men of Hindu or Jaina or Buddhist are the

wise, great & epoch making sage & also the greatest teacher of the age; they are anuttarāpurisā (unparalleled supreme person/or incomparable ones) as well as Omniscient. The Future Buddha Metteya is also subject to achieve the qualities of Buddha as, Tevijjā (Pubbenivāsanussati-ñāṇa, remembering of one's own former births; catūpapāta-ñāṇa, the knowledge of the disappearance and reappearance of other beings; & āsavakkhayañāṇa, the knowledge of eradication of passions) Chaṭabhiññā^{6A} or six fold super knowledges, Dasabala (Knowledge 1.of what is fit or unfit, 2. of the necessary consequences of Kamma or action. 3. of the right road leading to any end. 4. of the elements. 5. of the different inclination of being. 6. of the relative powers of organs. 7. of all degrees of meditations and ecstasy, as well as of their power to purify and fortify them. 8. of remembering former births. 9. of removing corruptions. 10. of knowledge which is unobstructed.) or ten powers and catū-vesārajja^{6B} or fourfold assurance. The omniscience (sabbaññuta-ñāṇa)^{6C} of Future Buddha Metteyya is the power within him by which he can direct his attention on anything & anywhere to bring them in the net of his knowledge.

Metteyya (the future Buddha) is a name of double implications, he is the most renowned of Bodhisattas who is now in the Tusita heaven and will lead the coming era; as a Buddha he would attain Bodhi or enlightenment, an ideal stage of intellectual and highest ethical perfection. He will come for the deliverance of all conscious beings. Therefore, he is the positive hope for the suffering humanity of the coming age and he is the most excellent & renowned of Bodhisattas and Buddhas in the Buddhist pantheon. Metteyya Buddha is the embodiment of Mettā or boundless love towards all. The Future Buddha Metteyya, the worthy one will be born among men in order to succour the religion of Buddha in the government of the world. The first month, 1st day is the birth day of the Metteyya Buddha (mi-lo-fo).⁷ Since Metteyya is the Buddha-designate, all the Buddhist seers seek communion with him, want his preachings

and his advice & sanction for their thoughts and deeds. The faithful Buddhists wish to go to Metteyya's realm/sphere and to stay there until they would be with him in his final life on earth.

5. 2. Future appearance of Metteyya in history & Pali & Sans. literature:

Metteyya, the future Buddha is represented extensively in literature both in Pali and Sanskrit. Innumerable expressions, descriptions & legends on him have been recorded in the Buddhist literature. From, Dr. Asha Das's Maitreya Buddha in Literature, Hist & Art we have the following data.

Dīgha-Nikāya, Cakkavatti Sihanāda Sutta :

The Sutta, preached by Gotama Buddha at Mātulā to the monks, records the prophecy that "there will arise in the world an Exalted one named Metteyya, Arahant, Fully Awakened, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to mortals willing to be a teacher for god and men, an exalted one, a Buddha." At that time a future King Saṅkha will be the king of Ketumatī (present Benares) and Ketumatī will be the birth place of the Future Buddha Metteyya. He will be born in a Brahmin family, very eminent. The king Saṅkha will live in the fairy palace where once dwelt king Mahāpanāda, but later he will give the palace & will himself become a follower of Metteyya Buddha ultimately, he will become an arhant.⁸

The Jātaka states also like other Pali works of Pāli Literature that all the Buddhists wish to meet with Metteyya Buddha to listen his preaching and finally to attain nibbāna. We read the verses in Jātaka: Imam likhitapuññena Metteyam Upasamkami / Patiṭṭhahitvā saraṇe suppatiṭṭhāmi sāsane. / Saddhāś ilādipaññena Metteyam upasamkami / patiṭṭhahitvā saraṇe suppatiṭṭhāmi sāsane. // —

May I be able to reach Metteyya Buddha, and become initiated in the secret lore of Buddha only to establish it one solid foundation, through this meritorious deed (of depicting & expressing the contents of Jātaka). [Translation of verse in English by R. Mukherjee]. It is a wish of the writer, other wishes with this wish is contained in Gāthā number 5-15, Jātaka, vol. VI. PP. 594-596.

In Pali Literature **Buddhavaṁsa** of **Khuddaka nikāya** is important for the allusion of Future Buddha Metteyya; for the text depicts the prediction of the future Buddha Metteyya by the Gotama

Buddha : Ekatiṁse ito kappe duve āsum vināyakā,
Sikhī ca Vessabhū ce'va asamā appaṭipuggalā.
Imamhi Bhaddake kappe tayo āsum vināyakā,
kakusandho koṇāgamano Kassapo cāpi nāyako.
Aham-etalahi sambuddho Metteyyo cāpi hessati,
etep'ime pañca buddhā dhīrā lokā nukampakā.

— Verse 17-19, BV, Pakiṇṇakakathā, P. 101. — Thirty-one Kappas (cycles) ago two leaders, Sikhī and Vessabhū were born, unequalled & unrivalled. During the best part of this Kappa were born three leaders, Kakusandha, Koṇāgamana & Kassapa. I am now the Enlightened one, and Metteyya will follow (me). These five Buddhas were wise and compassionate to the world.

The treatise “Anāgatavaṁsa” describes more detailed treatment of Metteyya Buddha and is a complementary book, a sequent of the Buddhavaṁsa in the genealogical list of the Buddhas.

In editing **Anāgatavaṁsa** Text Professor J. Minayaff of St. Petersburg used the following MSS :

I. A. Copy made at Mandalay in 1886 of a MS belonging to Mine Kine Myojah Ah twin Woon, Burmese character, leaves ka-

ke, 10 lines on a page. II. B. A MS on paper 24 pages, marked by the letters (k-b). It is a copy from the MS. in the library of Mg. Hpo. Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins — Hail to that Blessed One, that Saint, & Supreme Buddha! Thus have I heard. On a certain occasion the Blessed one was dwelling at Kapilavatthu in Banyan Grove on the banks of the Rohini River.

Then the venerable Sāriputta questioned the blessed one concerning the future conqueror : “The Hero that shall follow you / As Buddha, of what sort is he? / The account in full I fain would learn / Declare to me, thou seeing one.”//

When he had heard the elder’s speech, The Blessed One vouchsafed reply : “I’ll tell it the, Sāriputta, pray lend your ears, for I will speak. (Vakkhāmi te Sāriputta sunohi vacanam mama) :- Imāsmiṁ bhaddakekappe tayo āśisum nāyakā / Kakusandho Koṇāgamano Kassapo cāpi nayako / aham etarahi sambuddho metteyyo cāpi hessati / idh’eva bhaddake kappe asaṁjāte vassakoṭiye / metteyyo nāma nāmena sambuddho dvipaduttamo.¹⁰

— In this auspicious cycle or span of years three leaders have appeared-Kakusandha, Koṇāgamana & Kassapa. The Buddha now supreme am I, but after me, resembling me, the enlightened one will be born, bearing the name, Metteyya. Within a crore of years of this auspicious cycle, the enlightened one, the Noblest one in human race will be born again.¹¹

Then follows a history of the previous existence of Metteyya, the description of the gradual declension of the holy religion by five disappearances of attainments, method, learning, symbols & relics. The recension ends as : Then our Blessed one, in order to show who of those about him were to become Buddhas, said :

metteyyo uttamo rāmo pasenadī kosalo'bhibhū¹¹
dīghasonī ca samkacco subho todeyya bhalmaṇo
nālāgiri palaleyyo bodhisattā ime dasa
anukkamiena sambodhi pāpunissanti'nāgate;'¹²ti.

— In future, in due course these ten bodhisattas the excellent Metteyya, Rāma, Pasenadī of Kosala, Abhibhu, Dīghasonī, Samkacca, Subha, the Brahman Todeyya, Nālāgiri and Palaleyya will attain wisdom supreme (sambodhi : enlightenment).

According to Anāgatavāmsa, Metteyya, the future Buddha will be born in the city of Ketumatī with the thirty-two excellent marks (Mahāpurisa lakkhanā) of a great man and other minor characteristics (anuvyañjanas). He will possess golden complexion, perfect form and good appearance and also incomparable power.

The brahmin Subrahmaṇa, the chief advisor to the great king Saṅkha will be his father. His mother will be Brahmāvatī the wife of Subrahmaṇa and his personal name will be Ajita. He will live the household life in four palaces — Sirivadāha, Vadāhamāna, Siddhattha and Candaka — his chief wife being Candamukhī & his son Brahmavadāhana. Having seen the four signs of an old man, a sick man, a dead man and a happy recluse while on his way to park, he will renounce the home and go forth seeking the unsurpassed peace.

The great sage, the great Bodhisatta will take exertion of seven days under the Nāga tree and will attain enlightenment. After enlightenment, Metteyya, the future Buddha, will go to the garden of Nāgavana where he will set in motion the wheel of Doctrine which consists of sufferings, arising of & cause of sufferings, the cessation or overcoming of sufferings & the Noble Eight fold Path leading to the cessation of misery or sufferings.

Among his followers will be two brothers, Isidatta & Pūraṇa, Jātimitta, Vijaya, Suddhika, Suddhana, Saddhara, Sudatta, Yasavatī, & Visākhā will be famous; Asoka & Brahmadeva will be chief disciples among monks and Padumā & Sumanā among nuns. Sīha will be his personal attendant. Sumana, Saṅgha, Yasavatī & Saṅghā will be his supporters. Hundreds & thousand numbers of Bhikkhus associated by Metteyya will attain nibbāna. Metteyya's life time will be 80,000 years. He the future Buddha Metteyya will be extinguished after his career as a great teacher in the midst of the order of Bhikkhus. After his mahāparinibbāna, his teachings will continue for one hundred and eighty thousand years.

Mahāvamsa & **Milindapañha**¹³ states that Kākavaṇṇa Tissa & Vihāramahādevi who were the father and mother of Duṭṭhagāmani will be the Future Buddha Metteyya's parents. Duṭṭhagāmani also will be his chief disciple and Prince Sāli will be his only son and Saddhātissa will be his second disciple. **Cūlavamsa** gives an account of Metteyya's existence in Deva world. According to Cūlavamsa Dappula I, made a statue of 15 cubits high in honour of the future Buddha Metteyya, King Parākkamabāhu-I also established three statues of Metteyya, the Buddha. **Thupavamsa** also speaks of Kākavaṇṇa Tissa, the king of Ceylon (modren Sri Laṅkā) will be the father of Metteyya and his wife Vihāradevī will be Metteyya's mother; & His wife will be beautiful prince Anulā & the king Duṭṭhgāmani Abhaya's son Sāliya will be the future Buddha Metteyya's son.

In the **Jinakālamālīpakarāṇa** we get, the future Buddha Metteyya is passing through the saṃsāra in countless births & deaths as the result of actions. At that time there was an omniscient Buddha named Mahuta who proclaimed the prophecy of future Buddha. May be this is the first prediction for him to be a Buddha.

In Rasavāhī's 103 stories which happened in Jambudīpa (India) & Ceylon (Sri Lanka), one is composed on Metteyya Buddha and Māliyadeva Mahāsthavir who relates the life story of Metteyya, the future Buddha to his lay-disciple Cullagalla.

One of the two Buddhist Silpa Texts Sādhanamālā describes Metteyya's dhyāna and Sādhanā, the other 'Niṣpannayogāvalī' mentions three sets of 16 Bodhisattas; these lists are headed in one by Samantabhadra and the two others by the future Buddha Metteyya. This latter text also deals with Sādhanā & Dhyāna of Metteyya.

Dasabodhisattuppattikathā puts together well known traditions handed down the Buddhists about Metteyya, the future Buddha. While the Lord Gotama Buddha was staying at Pubbārāma in Sāvatthī, he being asked by his disciple Sāriputta about the future Buddha immediately after him, stated the viriya pāramis of the future Buddha. This text also depicts the Metteyya's physical descriptions. He is pictured in the literature as :

Height of the body	eighty-eight cubits
chest	twenty-five cubits
From the soles of feet to the knees	twenty-two cubits
From the knees to the navel	twenty-two cubits
From the navel to the collar-bone	twenty-two cubits
From the collar bone to the top of the head	twenty-two cubits
Arms	twenty-five cubits
Each finger	four cubits
Each palm	five cubits
Each ear, nose & eye socket	seven cubits

Each eye, eye-brow, lip, collar-bone & the circumference of neck	five cubits
The circle of the face & the spiral of the protuberance of the head	twenty-five cubits

Metteyya's life span will be 82 thousand years. He will be endowed with 32 Mahāpurisa Lakkhaṇas & 80 Anuvyañjanas.

In **Samanta Bhaddhikā**, the commentary on the **Anāgatavāṃsa** we have the document that Mahāpajāpati Gotami once made two special robes for the Buddha Gotama & presented to him; it is said that Buddha accepted one robe for himself and offered another to the Bhikku Ajita, who in the assembly of monks or Bhikkhus arose bravely from his seat and accepted the robe. At this event all the assembled monks disappointed. The Gotama Buddha then explained that Ajita is not an ordinary Bhikkhu, he is a Bodhisatta who will be a Buddha in future & will be Known as Metteyya buddha.

In the text **Anāgatavāṃsa Desanā** the future Buddha's biography follows the historical biography of Sākiyamuni Gotama & the great prophecy was proclaimed by the Buddha Mahuta on Metteyya's final birth and biography.

Atthasālinī, the commentary on the **Dhamma Saṅgāti-pakaraṇa** relates the Metteyya's career : Anāgate Metteyyo nāmo Bhagavā Uppajjissati / Subrahmā nām'assa brahmaṇo / pita bhavissati, Brahmāvatī nāma / brāhmaṇī mātā ti adinā nayena / nāmagottajānanakāle navattabbāram / maṇam hoti hoti. [Atthasālinī, P. 415] / Imam likhitapuññeṇa Metteyyam upasamkami, / Patiṭṭhahitvā saraṇesu patiṭṭhāmi sāsane. / Mama mātāpitācariyā hitā ca ahitā ca me / Puññan tam ammoditvā ciraṁ rakkhantu te mama. [Atthasālinī, P. 431]. Atthasālinī records —

Metteyya bodhi-sattassa maggo anuppanno nāma phalam uppādino dhammāyeva nāma jātam. [Atthasālinī, P. 361].

The future Buddha Metteyya occupies a position of cardinal importance in Sri Lanka. Here the Buddhists made an earnest effort to meet with Buddha Metteyya which is expressed through the treatise **saddhammattharatnā Valiya**.

‘**Dvādasaparitta**’ written by Ven Upāli of Sri Lanka, is a prayer-song to the future Buddha who will be wise & vigorous. “**Bodhipakkhiya Dīpanī**” relates the instruction that what people should do if they are to meet the future Buddha Metteyya the last Buddha who will be born in this world cycle.

In the “**Sapta-Buddha-Stotra**” or Praise of seven Buddhas, the six previous Buddhas from Vipasyī to Kāśyapa, Sākyamuni Gautama & Maitreya the future Buddha — all are worshipped and praised one by one.

“**Divyāvadāna**” contains the advent of Maitreya the future Buddha; contents coincides with the **Dīganikāya**.¹⁴

A story/legend in the “**Aśokavadāna**” on the Parinibbāna of Mahākassapa relates us that when venerable Mahākassapa felt his last moment is near, he went to the king Ajātasattu to inform this news, but he returned as the king was sleeping; he set down on a rock known as Kukkuṭapāda near Himava & prayed : let the robe/cīvara given by the Buddha Gotama be as it is on my body after my parinibbāna, when Maitreya Buddha will born I will give this cīvara to him & then I will be extinguished. The peak of the rock sheltered him within his body. Then king Ajātasattu came with ven. Ānanda to the rock & asked to arrange funeral work. Ānanda then predicted Buddha Maitreya will come in future & up to his advent Mahākassapa’s body will remain pure & unchanged, The Peak of the rock closed.

“Avadānaśataka” mentioned the names of Śākyamuni & Maitreya in a conversation between the king Aśoka & Upagupta thera.

“Saddharma Puṇḍarika Sūtra”, the lotus of the good religion gives that the Maitreya Buddha will be the last to attain Superior Enlightenment & will preach thousands koṭis of beings. From the treatise we get the description of miraculous visit of the Buddha Śākyamuni to Maitreya & Maitreya pays his homage to the Blessed one; the earth opens. Suddenly appear countless Bodhisattas from all sides. They pay homage/reverence to the Buddha Gotama.

In **Lalitavistara** the future Buddha is described as dying and being reborn through many lives & represented generosity in all these lives. Buddha Śākyamuni before descending on earth from the Tusita heaven appointed the Bodhisatta Maitreya as his successor.

One of the nine Mahāyāna Sūtras (Vaipulya Sūtra) is contained in the **Gaṇḍavyūha** which depicts the travelling of Sudhana all over India on the advice of the Bodhisattva Mañjusri in order to attain the highest knowledge essential for Enlightenment & near the journey’s end, he comes to the Bodhisattva Maitreya. Maitreya explains nucleus of the Mahāyāna morality.

In the text **Gaṇḍavyūha** there is a long quotations in the Gāthās in praise of Bodhisattva Maitreya who is resolved to become a Buddha in order to show love and kindness towards the beings.

5. 3. Future Buddha Metteyya in creative aspect :

India’s ancient art, architecture, sculpture were unique in character and strongly bonded with nature’s beauty, imagination &

lofty spiritual yearning of mind. In the sphere of Art related to Buddhism, it is now an established fact that Buddhism offered various sources of artistic inspiration and buddhist art started at about the middle of the third century B.C. during the regin of Maurya King Aśoka and flourished extremely during the rule of suṅgas & in Gupta period.

In Buddhist sphere all the sculptures, images, paintings & architectures which are created expressing the Future Buddha Metteyya are wonders of the religious art of Asia; the Metteyya myth with art like all other Buddhist projection acrosses space & time.

The cult of Metteyya was established in Northern India as early the Kuṣāna period in Afganistan, Gandhara & Mathura. The purity of the features, the elegance of the half closed eyes, muscular torso, the unbreakable line joining of the eye-brows, the bridge of nose & well arranged moustache in most of the Metteyya figures are the general characteristic features of the Gāndharā Art.¹⁵ Metteyya was known to early Gandhārā art in three roles : i) As a member of Gotama Buddha's audience . ii) As the great Bodhisatta who is waiting in Tusita heaven as a Buddha-to-be & iii) As a Buddha who will attain enlightenment & lead countless to delevernce. Metteyya has all the distinguishing marks, — the marvellous beauty and the rediance of a Buddha.

The oldest monument attesting Mahāyāna Buddhism is an image of the Buddha flanked by two Bodhisattas — Metteyya, the compassionate one & Vajrapāṇi (skt. Vajrapāṇi) carries a thunderbolt & ready to terrify his opponents with this vajra or thunderbolt and Metteyya the future Buddha is the proctector of Buddhism. This Gandhārā art is dated the year five of Kaniska i.e. the late of 1st century A.D. the golden age of Mahāyāna.

The Gandhārā Metteyya is represented alone as an image of worship at large scale. Metteyya figure has long curling hair tied in a knot on the top of the head, Kamandalu or water bottle in left hand.

In Gandhārā sculpture, Metteyya as a Buddha has a long hair knotted on the head. He has a *uṣṇīṣa* (head dress), *urnā*(*Cīvara*) and long-lobed ears. He wears the monastic garments with right shoulder bare, legs are in the Pralamba-pāda āsana and he shows dhammacakka-muddā. As a Bodhisatta he is shown standing with the long hair hanging over his shoulders & hands are in vitakka or varada muddā. He is sometimes with other Bodhisattas, sometimes as a dvārapāla or as an attendant of the Buddha. He is shown with a *jaṭāmukuta* or *Kirīṭamukuta* & holds an oval or pointed Kalasa or vase. He is also represented as an Indian prince with heavy & rich ornaments. His crown is generally a stupa ¹⁶ shaped ornament. Sometimes he has a stupa in his hair.

The Chinese traveller Yuan chwang (7th century A. D.) describes a wooden Metteyya Statue, 100', in height at Dardu, North-Punjab.

Numerous Metteyya figures with stylized face, sharp nose, half-closed eyes cut sharply & with refinement, wearing light & befitting garments are represented within the span of Pala art of Bengal; the posture of their body are more animous compared with earlier examples.

The stone images of Metteyya in a more varied & interesting form than Bronze Bodhisatta images of Metteyya found at Nalanda, Kurkihar or Sirpur, Fatepur are more well known in Nalanda, Bodhagaya in Bihar. In Bihar, many images of Metteyya of 9th & 12th century A. D. had found. A Metteyya sculpture, Gaya, C. 12 century A. D. in Patna Museum is a very interesting beautiful diety & is distinguished here by the stupa on his head-dress.

Throughout the India, Metteyya images of bronze, stone has found in Southern India at Ajanta & Ellora, at Naggapattinam, Tāmil-Nādu of coḷa period (11th century A. D.) and also in Kashmir & Ladakh of Northern India. In Ladakh, there are at many way side rock-curvings in relief illustrating Buddhas & Bodhisattas especially Avalokitessara & Metteyya. Bodhisattas Metteyya is found from the rock carving on the wayside at Mulbek, in the western (Kargil) district of Ladakh; it is a most beautiful & remarkable figure that has been produced by Ladakh sculpture. [Rock sculpture of Metteyya in the Suru valley, Ladakh Foutein, Jan, Vol. 41, PP 5-17]. Here almost all the Metteyya images are most appealing.

Among the images of bronze, scattered in various parts of South India two Metteyya figures may be selected as representatives of South Indian traditions. Metteyya with 2 or 4 arms are standing in the elegant posture following their own tradition of south. It expresses one by its excellence of craftsmanship & for the meticulous finishing of figure Tamil Nādu is specially appreciated. Metteyya figures are ornamented, head dress is generally decorated with small indet Stūpa, the recognition of the symbol as Metteyya, the future Buddha. The sculpture of Tāmil Nādu is indeed an exquisite poem in stone. [Maitreya Buddha in Literature, Hist. & Art. , Dr. A. Das., P. 134].

The Nepalese Art in making Metteyya figures is a developed & unparallel in style. A gilt bronze image of Bodhisatta Metteyya, height 28cm of 10th century A. D. is significant; here the future Buddha Metteyya with a water pot is seated on a chair, a stupa in the headdress & with a flanking lotus, which are his recognition symbol. He wears no ornaments, with robe body is covered, urṇā (cīvara) is clear & places one hand on the knee. This is a very beautiful image, assignable to 10th century A. D. & one of the best Nepalese copper work from stylistic consideration with specially the remarkable transparent delicacy of the robe & a graceful form

of the figure by the artistic application of the laws of physiognomical treatment.

Buddha images in Nepal are in drawing & painting represented in the gesture of earth touching or reassurance,¹⁷ with patch-work robes which were the traditional garment but lack of *urṇā* & *uṣṇīṣa* (*cīvara* & head dress) His attendant Bodhisattas are Avalokitessara and Metteyya. The figure, half-kneeling is Acala or *caṇḍamahārosana*. These out-line figures of isolated Metteyya or Nepalese drawing have been discovered. The most important Metteyya figure in Nepal has three faces & four hands, Varada mudrā by one of his right arm, holding a full bloom Nāgakesara flower in left hand; by two other hands dharmacakramudrā is displayed. On a lotus seat he is seated in Vajrapariyāñkāsana & the figure is ornamented.

In Tibet, “the land of snow” the temple erected for the future Buddha Metteyya several feet high & surrounded by an excellent & beautiful carved halo. This is the most ancient one; Metteyya figure here is dressed in valuable brocade garments and precious ornaments. The painting of Metteyya Buddha assisted by Atisa and rgyal-ba Tsong-kha-pa is remarkable. Both of them exhibit Vyākkhāna muddā & the central figure is Metteyya with the sign of Dhammacakka-muddā, left hand holding vase or amata (skt. Amrta) vessel & possessing a stūpa on his forehead. (Dr. Asha Das, Maitreya Buddha in Lit, Hist. & Art, P. 153.)

Tasi Lama erected a huge statue of Metteyya who will proclaim the law of all-embracing love (mettā) in the great monastery of Tashi-thumpo and gives a new air to religion.

The country China created an extremely beautiful type Buddha & Bodhisatta images. Art began in China with primitive sculpture in

stone & its origin is very obscure. The Buddhist art was undergoing transformation with the advent of predominance of the zen sect.¹⁸

The earlier Buddhism in China (A. D. 25-220) were content to worship a single seated Buddha on a lion throne, intended as a Sākiyamuni Gotama certainly & as earlier special group of a pair of Buddhas sitting side by side is often surmounted by a Bodhisatta figure, sitting, cross-legged Metteyya, the Buddha of future, biding his time in the Tusita heaven.

But the multiplication of images of the Buddha & Metteyya soon became the principal phase in all forms of Buddhist religion in China. The images of Buddha & Bodhisattas developed, perfected with the development of new phases of art & iconography inspired by Indian prototypes. At Pi-yūn si, a temple twelve miles west of Peaking, there is a hall of five hundred Lo-hans, the first figure being Metteyya, who faces the door. The Bodhisatta statues from the caves at Lung mēn are Indian in dress but their facial types are Chinese expressing more power than grace.¹⁹

Metteyya cave no. 9, 12, 254 & 257, Wei dynasty²⁰ (4th -6th century A. D.) all are extremely memorable & remarkable and we have similarly, Metteyya, Liao dynasty, 11 century, Gilt Bronze, Height 20.2cm, with ornamented body by heavy jewellery & a very beautiful face; Metteyya, Yuan-early dynasty, 14-15th century, Lacquered wood, Height 63cm also wears heavy ornaments, exhibiting Dhammacakka-muddā & with Urṇā on his forehead, eyes half-closed.

Metteyya cult was popular and it is the most wide spread form of Buddhism in China to this day. Painting in China emphasised on devotion to Metteyya which could make its appeal to the simplest

soul. Chinese artists created an extremely beautiful type. Tusita Paradise in painting & wall painting where Metteyya's entry is portrayed by the pleading of Brahmā, Inda, the four Lokapāla; there are a group of trinity. Metteyya in the centre sits on lotus throne, a Bodhisatta on his left and another on his right side. At Tun-Huag, there a wall composition depicts the golden age to come under Metteyya, Metteyya's large assembly & an irregular landscape illustrates the prelude to the prophecy of Metteyya's final descent.
— (Dr. Asha Das, Maitreya Buddha in Lit. Hist & Art, P. 161)

The image makers of China accept the future Buddha Metteyya as helpful instrument to express the deeply felt emotion of their love & devotion.²¹

In Burma (Myanmar) like China, there are enormous numbers of Metteyya figures in different temples and people's spontaneous reverence to Metteyya prove that it appears next to the Buddhas. A Gilt Bronze figure of Metteyya, 9th century A. D., 18.5cm high in Victoria & Albert Museum is one of the best examples of Myanmar.²²

The icons of Metteyya are integral part of the process in Burmese (Myanmerese) life & it is the process which makes the Metteyya figures highly meaningful; the images, even the mere pieces of sculpture will remain ever as the objects living, reflecting & providing great value to the studies on the cultural life of Myanmerese people.

In Thailand (Siam), the Thai-artists made their sculptures in bronze, stucco images & ornamented works curved in wood; they created an extremely beautiful type of images of the future Buddha Metteyya. Art & architecture of Thailand is also brilliant in style and beauty. To the Thai-people Metteyya has acquired special importance for future good existence in this world.

In Java the most glorious period of Buddhism was during the rule of the Sailendra emperors (8th-9th century A. D.). The Sailendras were great patrons of Mahāyāna Buddhism & they kept close contact with India specially with Nalanda.²³

The Borobudur the celebrated monument in Java is undoubtedly the first example of art, architecture & iconography. Within the Indian cultural sphere classical Buddhist art reached its peak in the Borobudur in Java. The monument consists of a hill covered with masonry in the form of a terraced structure of five rectangular & four circular level, originally 37m high & stretching 123m long its axes.²⁴

“The visitors ascend from the earthly plane of desire through the world of form without desire of the formless world where the summit represents the absolute.” Its iconographical symbolism & spiritual appeal are effectively conveyed in geometrical form & structure (Dr. Asha Das, Maitreya Buddha in Lit. Hist & Art, P.202.)

“A square occupies definit limits in space, symbolising the phenomenal world with its conditioned nature. The circle is all-embracing, lacking in direction & infinite, thus it symbolises the Absolute It is an institution course executed in stone.²⁵ The scenes with the Bodhisatta Metteyya and Samantabhadra and the life of the Sākiyamuni Buddha etc. illustrated here.

In the base reliefs of the temple of Borobudur there are many celebrated creation of Metteyya which date from the 9th century. In the temple of Candi Mendut in Java Metteyya is figured as seated & is displayed in Dhammacakkamuddā.

Cambodia (Combujadesa), Thailand (siam) & Laos in the three countries, Buddhism is the religion of the great majority of the population & to be Buddhist has been considered a distinguishing

mark of national identity; Cambodian art & architecture are attracted the attention of the world. The Buddhist sovereign have been immortalised for their activities undertaken by them in different parts of the empire. They accomplished monuments & images which are beautiful & really artistic. Different Bodhisattas and Metteyya images are found from the sites like Dang-binh, Mi-due and Dai-hiru, etc. All these are appreciable for aesthetic beauty.²⁶

In Korea, Buddhism was at the height of its power in the 11th century A. D.; In the Buddhist temples the statue of Buddha stands only in the recast cases alone as a rule. The principal has a companion figures on each side. In one of the most popular group, in centre situated Buddha Vairocana, in left Kata, & in right Maitreya figure. In Metteyya figure the meditative pose as seen in the early Korean Buddhist sculpture is most frequently identified as the Bodhisatta Metteyya. Metteyya or Mirūk-posal as Bodhisatta was much revered in Korea. His images were hewed in stone in many mountain gorge & temples.²⁷

It is known from Chinese accounts, at Darel in Afghanistan on the upper Indus a colossal Metteyya of gilded wood stood and may have been as old as the 3rd century A. D.²⁸ The bejewelled Buddha and Bodhisatta Metteyya from Fandukistan of Afghanistan represent a compromise between the universal king & the monk. In Afghanistan, some of the exquisitely worked and extra-ordinary beautiful figures of Bodhisattas are found.

In Metteyya picture from Peshawar holding a blue lotus detail of a wall painting, circa 7th century, Kabul Museum, seems to be characteristically fine & delicate of expression of the face with a dreamy smile. Contrary to other Buddhist people who represented mythical stories in sculpture, the Afghan confines their sculpture to creating stone and stucco Buddha and Metteyya. Their

ornamental works are also convey the luxuriant characteristics.²⁹ It is also a matter of great regret that the large Bamiyan Buddha figure is destroyed few years ago.

In Japan, Buddhism with its advanced culture entered via Korea. As Buddhism spread and grew in Japan, it developed new phases of art & iconography, inspired no doubt by Indian prototypes.³⁰

A popular form of divinity was the seated meditating Bodhisatta probably intended to represent Miroku (pali. Metteyya). The belief in the Bodhisatta Miroku, who will be born into this world as a Buddha in the distant future for the redemption of mankind is a popular belief in Japan. The popularity of these statues of Bodhisatta Miroku followed the continental fashion & the most outstanding are the famous.

Buddhist sculpture in Japan was refined in material & technique; it was extremely sensitive in its portrayal of spiritual qualities. Japan assimilated herself with this culture and this was the basis of all developments of Japanese culture and civilization. The exquisite, excellent & marvellous statue of Miroku, Artist-unknown, Asuka period (552-645 A. D.)³¹ of Japan, 606 A. D., Gilt Bronze height 16.5", Tokyo National Museum it represents the Buddha of the future & is one of the master pieces inspired by the cult of Miroku.

The history of devotion to Metteyya in **Sri Lanka** dates back to the 3rd century B. C. The antiquity of worship of Metteyya be ascertained from the Mahāvāmaṇa. The king Duṭṭhgāmani at the time of his death meditated upon the Metteyya, the future Buddha.³²

In the traditional Sri Lankan culture ‘Nātha Deva’ played an important role. John Clifford Holt is of opinion that, “Metteyya is also associated with Nāth Deviyo, the highest of the four national

guardian deities in the Siṁhal pantheon as it is conceived by traditional up country Kandyan village of Sinhalese. According to Sri Lankan view Nātha Deva³³ is to become Metteyya, the future Buddha & from the early period of Sri Lanka, the Nātha Deva was worshipped with deep reverence and this deity was frequently represented in sculpture & painting.

The worship of the Bodhisatta Metteyya was popular in Sri Lanka & Dhātusena adorned an image of him with all the equipment of a king & ordained a guard for it within the radius of seven yojanas.³⁴

Dappula. I made a statue in the honour of the future Buddha fifteen cubits high. It is believed that Metteyya spends his own time in the Tusita deva-world [Mhv. XXXII. 73], preaching the Dhamma to the assembled Gods, and, in emulation of his example, king Kassapa V. used to recite the Abhidhamma in the assembly of monks.³⁵ Parakkamabāhu I. had three statues built in honour of Metteyya, while Kittisirirājasīha erected one in the Rajata-Vihāra & another in the cave above it.³⁶

The sculptures and paintings of Metteyya can be found in many monasteries of Sri-Lāṅkā. Almost all of them are molded or painted as the Buddha figures which are found in every monastery. In sculpture the Metteyya figures bear the stūpa in place of crown or jaṭāmukuta, in the painting of the temple Metteyya is depicted in the Tusita heaven.³⁷

At Anūrādhapura, 4th century A.D. Colombo Museum, Sri-Lanka, two stone figures of Head of Metteyya are excellent and marvellous are some photograph of main Nāth Deva images & its temples in Sri Lanka.³⁸

In all Buddhist countries, India, & Abroad described above & so far, beautiful sculptures, excellent architectures & marvellous paintings of images of the Future Buddha Metteyya attracts the attention of the world.

5. 4. Buddhist's hope for the Future Buddha Metteyya.

To the Buddhists, the Metteyya the future Buddha is the future hope, a positive hope for mankind. He will be born in this world for the deliverance of crores of beings & of suffering humanity. It is known to us that from early Indian Buddhist to the Buddhists of Abroad it was known as a belief that the Metteyya has three distinct roles — as a member of Gotama Buddhas audience, as a Bodhisatta who now rules over the Tusita heaven and welcomes believers to share its joys and as the Buddha-to-be, who in future will attain the enlightenment & lead countless hosts to Salvation. Therefore Buddhists has been waiting patiently for the future Buddha Metteyya's birth.

As an example it may be quoted that the usual aspiration of Buddhaghosa, expressed at the end of his works : "may all beings enjoy the taste of the Dhamma of the Omniscient one, may the good Dhamma last long", have in the Jātakatthakathā given place to a personal ambition : "May I be born in Tusita heaven, and, when Metteyya comes, may I receive nomination to become a Buddha, & after having perfected the Pāramitas may I become Buddha."³⁹

NOTES & REFERENCES

1. *Mahāvamsa*, xxxii, P. 73;
& Tusita heaven : The joyous heaven in which all the bodhisattas (being about to become Buddha) are born prior to their last incarnation; Bijaya Goswami, Lalitavistara P. 17. Dr. Asha Das, Maitreya Buddha in Literature, Hist. & Art, P. 22.
2. *According to some, this period is 4000years & according to chinese tradition, it is 3000years—Dr. Asha Das, Maitreya Buddha in Literature, Hist. Art, P. 7.*
3. *Metteyya Buddha is the fifth of this kappa of sages, i.e. the present age, Bhaddaka-Kappa (Buddhavaṃsa, xxvii. P. 21.).*
From other source we have, there are in Kalpa of wonders 1000Buddhas, 997 Anoymous Buddhas, Vipassī, 998th Buddha, satya Yuga. Sikkī, 999th Buddha, satya yuga. Vessabhū, 1000th Buddha, Treta Yuga.
Kalpa of sages (the present age) 1000 Buddhas, Kakusandha 1st Buddha of this period (Treta Yuga) , Kanakamuni (Koṇāgamana), 2nd Buddha of this period (Dwapara Yuga) , Kassapa 3rd Buddha of this period (Dwapara Yuga), Sākiya Muni 4th Buddha of this period (Present age), Metteyya 5th (Future) Buddha of this period (Present age), 995 Future Buddhas — Pilgrimage of Fa-Hien French edition of the Foe Koue ki, M. M. Remusat, Klaproth, And Landresse, P. 205.
4. *Dr. Asha Das, Maitreya Buddha in Literature, Hist & Art, P. 11.*
5. *Encyclopaedia of Buddhism, Voll. III P. 247.*
- 6A. *knowledge of iddhividha (various sorts of magical power), Dibbasota (deva-ear), Paracetanāñāṇam (power of knowing another's thought), Pubbenivāsānusati-ñānām (power of knowing by remembering previous*

births), Dibbacakkhu (deva-sight, clear voyance), āsavakkayañā ṇam (power of destruction of sinful tendency & activity) — R. C. Childers, A Dic. of Pali Languages, P. 5; G. Landsberg & Rhys Davids, Puggala Paññattiaṭṭhakathā P. 189.

6B. *Vesāraja : A Buddha has 4 vessārajas or subjects of confidence or fearlessness, they are (1) the consciousness that he has attained omniscience, (2) that he has fixed himself from human passion, (3) that he has rightly described the obstacles to religious life, & (4) that he has rightly taught the way to obtain salvation — R. C. Childer's, A Dic of Pali Language, P. 564.*

6C. *Mahāniddesa. 1. PP. 355-60; Paṭisambhidāmagga, 1, P. 133; Kathāvatthu, P. 228.*

7. *Chinese Buddhism, Rev. J. Edkins, P. 208; Dr. Asha Das, Metteyya Buddha in Literature, Hist. & Art, P. 7.*

8. *Dīgha Nikāya, Vol. III, PP. 58-75ff*

9. *Etymologically Anāgatavāmsa means [An' + āgata derived from gam not come, future, unknown + vāmsa, lineage, race, family, a noble race, a dynasty of Kings, a list of teachers]; therefore it means the genealogical list of future Buddhas. The text Anāgaṭavāmsa contains in prophetic vein the names and other details of the Buddha who will be flourished after the Buddha Gotama.*

10. *PTS Journal, 1886, P. 34.*

11. *Dr. Asha Das Maitreya Buddha in Literature, History & Art, P. 82.*

12. *PTS Journal, 1886, P. 37.*

13. *Mahāvāmsa is a pali chronicle of ceylon or Sri Laṅkā and Milindapañho is a non-canonical Pali Text which records the conversation between the king Milinda the king of Yonas and Bhikkhu Nāgasena about some philosophical views of Buddhism. Milindapañho, P. 159.*

14. *Dr. Asha Das Maitreya Buddha in Literature, Hist. & Art, P. 44.*

15. *Dr. Asha Das Maitreya Buddha in Literature, Hist. & Art, P. 117.*

16. *Stūpa or chaitya is the symbol of Metteyya, the future Buddha* — H. A. Giles, *the Travels of Fa-Hien*, PP. 74-75; R. S. Hardy, *A Manual of Buddhism*, P. 97.
17. *Bhumisparśa mudrā or Abhaya mudrā*, — Dr. Asha Das Maitreya *Buddha in Literature, Hist & Art*, P. 150.
18. [*Chinese Art*, Roger Fry, Winkworth & others, published in London, 1935.]; Dr. Asha Das, *Maitreya Buddha in Literature, Hist. & Art.*, P. 157.
19. Dr. Asha Das *Maitreya Buddha in Literature, Hist. & Art*, P. 159.
20. *Future Buddha Metteyya in a northern Wei Stele*, Ito Waikam cleverland Musuem Bulletin, Vol. 47, 1960, PP. 182-91. — Dr. Asha Das's *Maitreya Buddha in Literature, Hist. & Art, Note.* 8, P. 165.
21. Dr. Asha Das, *Maitreya Buddha in Literature, Hist. & Art.*, P. 158.
22. Dr. Asha Das *Maitreya Buddha in Literature, Hist. & Art*, P. 168.
23. *The copper-plate inscription of the King Devapala was found in the course of exvavations at Nalanda. It refers King Bālaputradeva of the Śailendra dynasty erected a Buddhist monastery at Nalanda*.— Dr. Asha Das, *Maitreya Buddha in Literature, Hist. & Art*, P. 205.
24. *Encyclopaedia of Buddhism*, Vol. II. Pl. LIV.
25. *Encyclopaedia of Buddhism*. Vol. III. P. 475.
26. B. R. Chatterjee, *Indian Cultural Influence in Cambodia*, PP. 140-145; Dr. Asha Das *Maitreya Buddha in Literature, Hist & Art*, PP. 178-179.
27. *I bid*, P. 183.
28. *Encyclopaedia of Buddhism*, Vol. II. P. 481.
29. Dr. Asha Das *Maitreya Buddha in Literature, Hist & Art*, P. 206-207.
30. *Ibid*, P. 189.

31. *On this period Prince Shotaka (574-621 A. D.) of Japan did Buddhism for Japan what king Asoka had done for it in India. — Ibid, P. 187.*
32. *Dr. Asha Das, Maitreya Buddha in Literature, Hist. & Art, P. 193.*
33. *I bid, P. 193.*
34. *Culavamsa, XXXVIII, P. 68; G. P. Malalasekara, A Dic. of Pali Proper Names, Vol. II, P. 660-662.*
35. *Culavamsa, LII, P. 47; Dr. Asha Das, Maitreya Buddha in Literature, Hist. & Art, P. 40; G. P. Malalasekara, A Dic. of Pali Proper Names, Vol. II, P. 660-662.*
36. *G. P. Malalasekara, A Dic. of Pali Proper Names, Vol. II, P. 660-662.*
37. *Dr. Asha Das, Maitreya Buddha, in Literature, Hist. & Art, P. 198.*
38. *I bid, P. 198-199.*
39. *G. P. Malalasekara, The Pali Literature of Ceylon, P. 124.*

CHAPTER - 6

LANGUAGE & STYLE OF BUDDHAVAMSA

6.1 Language of Buddhavamsa :

The treatise Buddhavamsa of the Pāli Khuddaka-Nikāya included in the Pāli canon Tipiṭaka of the ancient Indian Literature is one of the poetical texts in Pāli Literature; it has a place of its own among literary poetical works of pāli which have no equal & parallel with regard to the novelty, extent & profundity of its influence on the later Pāli-texts.¹

In nobility of theme religious, depth of thought, apt metaphor & simile and sweetness of sound pattern, the Buddhavamsa has set a novel and rare example with reference to the representation of autobiography co-ordinated with ethical aspects of Buddhism. The contributors of all poetical works of Khuddakanikāya may be either Gotama Buddha or his devout erudite followers;² they are at once a philosopher and a poet. Therefore, works are borne out by the wealth of wisdom and the sensory perception they possess.

Buddhvamsa contains in sonorous verse the biography of the twenty four previous Buddhas supposed to have preceded the historical Gotama Buddha and of the Supreme Buddha Gotama, prediction of appearing future Buddha Metteyya, a list of Buddhas and a record of distribution of relics of Gotama Buddha. It states

the anthology of legends expressing great, illustrious and heroic deeds of Bodhisattas and Buddhas whose glorification are depicted in autobiographic way with sober statement of facts with high imagination, magnification, exaggeration and some interesting facts which are the instances of clear, constant and adequate historiography.³

The language of the text *Buddhavāṃsa* is simple and chaste with the words of choice, of intrinsic spirit, of sense, of sweet sound, of variety, of recurrence, of resonance, of rhythm, of symbol and explicitness.

We see in *Buddhavāṃsa* how an effective use of simple language has described the city of Sumedha Bodhisatta in an elegant way : “ *Kappe ca satasahasse ca caturo ca asaṅkhiye*

Amaram nāma nagaram dassaneyyam manoramaṁ,
Dasahi saddehi avivittaṁ annapānasamāyutam
hatthisaddam assasaddam bherisaṅkharathāni ca
Khādatha pivaca c’eva annapānena ghositam,
Nagaram sabbaṅgasampannam Sabbakammam-upāgataṁ
Sattaratanasampannam nānājanasamākulam
Samiddham devanagaraṁ va āvāsam puññakamminam.

(From Verse 1-3, BV & CP, Dīpaṅkara BV, P. 9)

— Here we can feel & imagine the imagery & also the verbal music or sound effect of the verses (*Gāthās*) : A hundred thousand Kalpas and four asaṅkheyas ago there was a beautiful & pleasant city named Amara, it was abound in food & drink, and resounded with the ten sounds, such as the sounds of elephants, horses, drums, conches & chariots, also resounded with the sounds of cry ‘eat &

drink', the city was complete in all parts, and engaged in every industry; it possessed the seven jewels, full of diverse people; it was as prosperous as a celestial city, the abode of virtuous.

The language is simple & chaste in depicting ethical and religious aspect, as (i) we have in the verses 6-7, BV & CP, Dīpañkara BV, P. 9, Rahogato nisiditvā evam cintes'aham tada :

dukkho punabbhavo nāma sarīrassa ca bhedanam,
Jātidhammo jarādhammo vyādhidhammo c'aham tada
ajaram amaram khemam pariyesissāmi nibbutim.

— These passages bring out the essence of Buddhism, Seated in seclusion I (Bodhisatta Sumedha) thought thus : “Rebirth is ill & so is dissolution of the body. Being subject to birth, decay & disease, I will seek the undecaying, the undying, the safe, peace (Nibbuti or Nibbāna).” There are several such examples in the text Buddhavāmsa, a few of them are quoted :

(ii) Imam tvam dutiyam tāva dalham Katvā samādiya
Sīlapāramitam gaccha yadi bodhim pattum-icchasi.

— Verse 122, BV & CP, Dīpañkara BV, P. 17.

Here again the language is very simple but also forceful in effect as : “Now make strong and undertake this Second perfection ‘Morals’, (Sīlapāramitam), going to perfection of Morals, if thou are fain to win enlightenment.” There are similarly distinct verses on other nine pāramīs or perfections.

(iii) Nirantaram akuṭilam ujum vipulavitthataṁ
māpesi so mahāvīthim Satipatthāna-var'uttamam.

— verse 4, BV & CP, Sumana BV, P. 32. It depicts that he (Buddha Sumana) founded the great Road, the most excellent

application of mindfulness, uninterrupted, straight, direct, great and extensive. This verse presents an wonderful imagery with reference to the religious preaching ‘Satipaṭṭhāna (mindfulness)⁴ of Buddhism.

Verses depicting with dignified diction regarding religious theme; Verse. 3, BV & CP, Maṅgala BV, P. 29. runs thus :

(i) So pi buddho pakāsesi catusaccavar’uttame
te te Saccarasam̄ pitvā vinodenti mahātamam̄.

In the above verse we get the message of Four Noble Truths of Buddhisim : “That Buddha (Maṅgala Buddha) too expounded the excellent, the supreme four truths; this folk and that, having drunk the essence of the truths, dispelled the great darkness.” We also get aesthetic delight & this delight ultimately beautifies and purifies our body and mind. We can think — as men by drinking (a good drink) possess vigour or physical strength & fitness, so they (sages or Bodhisattas or Buddhas) by realising, synthesising & absorbing the essence of truth achieve purity & perfection of mind; with this strength of mind the darkness [of moha (delusion), āsava (passion) & avijjā(ignorance) etc] is dispelled [tena tena maggena pahātam̄ mohatamam̄ vinodenti viddhamsetī — I.B. Horner, Madhuratthavilāsinī, P. 145]. Here ‘Saccarasam̄’ is an excellent metaphor.

(ii) Again in another verse with Metaphor, we have,
Saṁsārasotam̄ chinditvā viddhamsetvā tayo bhave
dhammanāvam̄ Samāruyha santāressam̄ sadevake.

— Verse 57, BV & CP, Dīpaṅkara BV, P. 12, we see how efficiently & effectively the poet has projected ethical aspect of

Buddhism in simple but forceful language through a metaphor ‘dhammanāvam’ that the strong & determined resolute Sumedha Bodhisatta, as a sailor with the help of a boat or ship make pass over men to the other shore by crossing the river, similarly, he, the Sumedha Bodhisatta, by cutting off the stream of passing on (Samsāra-sotam : the chain of birth-death & rebirth) and destroying the three becomings,⁵ will embark, in the boat or ship of dhamma and will ever make pass over devas & men.

(iii) Also the verse with Metaphor :

Tato parampi abhisamaye vassante dhammaduṭṭhiyo
as itikoṭiyo abhisamim̄su dutiye dharmadesane.

— Verse 6, BV & CP Anomadassi BV, P. 41, depicts a wonderful picturesque description of an assembly in the second preaching of Dhamma (by Anomadassi Buddha) : “Then in the next conversion, (after first) too, when the rain of Dhamma was showered, eighty myriads were converted in the second preaching of Dhamma. A simple tiny word ‘Vassante’ implies the meaning tattha buddhamahāmeghe vassante & ‘Dhammaduṭṭhiyo’ means obviously dhammakathāvassavuṭṭhiyo.⁶ The term ‘Vassante’ cools our suffered mind by raining (rain of Dhamma) which is certainly an example of after shower by the effect of the verse. Hence we get a metaphor ‘Dhammaduṭṭhi’, as rain brings vitality of nature so the Dhammaduṭṭhiyo or rain of Dhamma or Truth or Religion or Doctrine brings vigour & vitality of land of human mind.

Now, again some examples of verse are mentioned to represent how the poet of Buddhavāṃsa aptly depicted his thought, feeling & emotion in a language simple for expressing other characteristics.

1. Imagery in a sweet sound pattern :

(i) Muñcati puppham pana pañcavañ ñikam
mandāravam candanacuñ ñamissitam
bhamenti celāni ca ambare tadā;
aho jino lokahitānukampako.

—Verse 22, BV & CP, Ratanacañkamanakañdam, P. 3.

Here the back-ground⁷ is : the Buddha Gotama, Blessed one become the disposer of the threefold miracle : efficient will, thought-reading (Lit. ‘assigning’/ ādesanā) and instruction, world-leader built a well-wrought walk with every kind of jewel. Devas of the Thrice-ten, Controllers, Happy Folk, of the creation lovers and Disposers, gladdened in heart, of happy mind beheld the world-leader. Together, devas, gandhabbas, men and demons, nāgas, garuḍas as well as nymphs, beheld him the compassionate for world’s weal, as in the sky the moon’s disc. far on high; devas of Ābhassara, Subhakiñña, Vehapphala and Akaniṭṭha clad in raiment white and pure stood with clasped hands. And the quoted verse depicts : They flung five-hued mandārava flowers mixed with sandalwood powder and robes waved in air : ‘Ah! the conqueror compassionate for world’s weal !’ There are beautiful alliteration of letter ‘m’ & ‘n’ in the verse.

(ii) Dibbam mandāravam puppha padumam pāricchattakam
Cañkamane okiranti sabbe devā samāgatā.

— Verse 17, BV & CP, Ratanacañkamanakañdam, P. 2.

Dibbam mandāravam puppham padumam pāricchattakam
disodisam okiranti ākāsanabhagatā marū.

Campakam̄ salalam̄ n̄ipam̄ nāgapunnāga-ketakam̄
disodisam̄ ukkhipanti bhūmitalagatānarā.

—Verse 49 & 50, BV & CP, Dīpañkara BV, P. 12.

—These verses produce pleasing sound effect alliteration in ‘m’ & ‘p’ and described the marvellous scene : celestial mandārava flowers (Erythrina fulgens), lotuses, coral-blossoms (Erythrina indica/ Pāricchattaka) scattered on the walk all devas there assembled. Devas, floating in the air, scattered in all directions the celestial mandārava flowers, lotuses and coral flowers; men standing on Earth’s surface throw up-wards in all directions campaka, salala, n̄ipa, nāga, punnāga and ketaka flowers.⁸

(iii) As ītihattha-m-ubbedho Vipass ī lokanāyako
pabhā niddhāvat ī tassa samantā sattayojane.

— Verse 31, BV & CP, Vipass ī BV, P. 79.

Tassāpi byāmappabhā kāyā divā rattim̄ nirantaram̄
disodisam̄ niccharanti tīṇi yojanaso pabhā.

—Verse 24, BV & CP, Sikh ī BV, P. 81.

These two verses portray the Buddhas Vipass ī and Sikh ī : Vipass ī, world-leader, was eighty cubits in height; the lustre of him went forth seven yojanas in all direction. The lustre-fathom of Sikh ī always came out of his body, day & night, spread all around up to three yojanas. The verses suggest about the lustre, ray of light, the visible symbol of the inner wisdom & purity of the mind of the Buddhas.

2. Simile :

(i) Suphullam̄ sālarājam̄ va candam̄ va gagane yathā
mijhantike va suriyam̄ oloketi narāsabham̄.

Jalantam dīparukkham va taruṇasuriyam va uggatam
byāmappabhānurañjitam dhīram passati nāyakam.

— Verse 44-45, BV & CP, Ratanacaṅkamanakanḍam, P. 4.

In these verses we get an excellent description of the Lord Buddha Gotama : A great disciple of Gotama Buddha, Sāriputta, beheld the bull on men, like a full-blossomed Sāla-tree king, like like the moon in the sky, like the sun at noon; Sārīputta saw the steadfast leader adorned with a halo fathomwide, like a blazing tree of lamps, like the tender rising sun.

The poet compares the beauty of the Buddha Gotama with blossomed Sāla-tree, moon shining softly in the sky and the tree as burning lamp. But his heart is not contended thereby; he again expresses it by comparing with the blazing mid-day sun and the lightning in the sky in the verse :

“Jalantam dīparukkham va vijjū va gagane yathā
majjhantike va suriyam passanti lokanāyakam.

—Verse 54, BV & CP, Ratanacaṅkamanakanḍam, P. 5.

In the text, there are many stanzas on the Gotama Buddha's and twenty four former Buddha's bodily & mental qualities which are very fine and proof of the poet's power of description with simple word & language ‘dīparukkham’, ‘vijjū’, ‘suriyam’, ‘candam’, ‘padumam’ etc and diverse similes. Again we have :

(ii) Yathā pi kumbho sampuṇṇo yassa Kassaci adhokato
Vamate udakam nissesam na tattha parirakkhati.
Tath'eva yācake disvā hīna-m-ukkaṭṭha-majjhime
dadāhi dānam nissesam Kumbho viya adhokato.

—Verse No. 118-119, BV & CP, Dīpaṅkara BV, P. 16.

These two verses very ably showed the greatness, intensity and glorification of charity or dāna pāramī by a nice simile from every day life; as a full pitcher, for whomsoever overturned, vomits water without remainder, nor aught retains, so seeing beggars, low, high or middling, give gift without remainder, like the overturned pitcher—giving to some one let be like this. Here the excellence & gravity of giving or dāna pāramī is depicted in an elegant way.

(iii) Yathā pi Sāgare umī na Sakkā tā gaṇetuye
tath' evasāvakā tassa na Sakkā te gaṇetuye.

—Verse 28, BV & CP, Maṅgala BV, P. 30.

This verse is an excellent example of simile comparing with the objects of nature. Here regarding the Vast or ennumerable number of disciples of Maṅgala Buddha it is described as : “even as it is not possible to count the waves in the ocean, so it is not possible to count his disciples.” It also creates a beautiful imagery of sea with countless waves.

3. Comparison :

(i) Aggicandasuriyānam n'atthi tādisikā pabhā
Yathā ahu pabhā tassa asamassa mahesino.

— Verse 24, BV & CP, Piyadassī BV, P. 60.

Fire, Moon or Sun has no such glory as that of the incomparably great sage, Piyadassī. It is an wonderful comparison about the physical beauty of Buddha Piyadassī which gives us a delightful imagery and beautiful alliteration in ‘s’ also.

4. Description : Again, how sweet & delightfull description we get about the Bo-tree of Buddha Sujāta (bodhi tassa bhagavato mahāvelū'ti vuccati) in simple language. So ca rukkho gahnaruciro acciddo hoti pattiko / ujuvamso brahā hoti dassaneyyo manoramo./

Ekakkhandho pavaḍḍhitvā tato sākhā pabhijjatha
Yathā subaddho morahattho evam̄ sobhati so dumo.
Natassa Kaṇḍakā honti nāpi chiddam̄ mahā ahu
vitthiṇṇasākho aviralo sandacchāyo manoramo.

— Verse 27-29, BV & CP, Sujāta BV, P. 57.

The Buddha Sujāta's Bo-tree is called the great Vēlu. That tree was dense & beautiful, massive, full of leaves, growing straight (bend not i.e. avanko), lofty, a lovely sight, delectable. Branches came forth from the tree, which had grown as a single trunk (adutiyo) and it shone like the well-bound tail of a peacock. It had neither tangles nor great holes. It had wide-spreading branches and uncommon shade (aviralo sākhāsañchanno)⁹ delectable & delightful. (aviralo monoramo sandacchāyo, beautiful & rare dense shadow). We get such nice descriptions about the city, beautiful scenery, grove & forest (Mahāvana) throught the text which show true literary merit.¹⁰

The poet of the Buddhavāmsa never forget the intrinsic spirit of word and sense which with words of choice, variety, recurrance, symbol etc. collectively constitute poetry. A few of the examples about the words of the text Buddhavāmsa are cited as follows : Words of choice : with Page no. of the Text BV & CP, Part-I.

Lokanāyako (the world-leader) P.-2, 4, 5, 6, 7, 8, 10, 11, 14, 21, 26, 30, 31, 32, 33, 35, 36, 38, 39, 41, 48, 53, 54, 56, 57, 59, 69, 71, 77, 78, 79, 83, 86, 87, 92, 94.

Mahāvīro (Great Energetic Person) P.- 4, 5, 6, 7, 8, 9, 10, 20, 21, 22, 23, 27, 30, 32, 36, 39, 42, 44, 45, 47, 50, 51, 54, 60, 63, 66, 69, 71, 72, 75, 78, 81, 84, 87, 90.

Mahesino (Great seer) P.- 13, 16, 17, 18, 23, 24, 26, 27, 28, 30, 32, 33, 35, 38, 39, 41, 44, 45, 47, 48, 51, 53, 54, 56, 57, 60, 62, 68, 69, 72, 74, 80, 83, 84, 86, 87, 93, 94, 97, 102.

Satthā(Teacher) P.- 2, 3, 5, 21, 22, 23, 29, 32, 42, 43, 46, 47, 50, 59, 60, 62, 63, 65, 66, 74, 84, 85, 87, 90, 95, 100.

Bhagavā (Lord) P.- 2, 6, 22, 27, 32, 42, 45, 48, 50, 57, 60, 66, 69, 72, 75, 78, 81, 84, 86, 90, 92, 93, 94, 100, 102.

Cakkhumā (Man of vision) 2, 20, 38, 51, 60, 63, 66, 69, 71, 72, 77, 100. And such words of choice are Appaṭipuggalo, Akkhobho, Mahānubhavo, Mahāyaso, Mahiddhiko, Vināyako, Nāyako, Muni, Munivaro, Mahāmuni, Tathāgato, Anuttaro, Duratikkamo, Appameyyo, Asamo, Anadhivaro, Amitayaso, Asadiso, Anantatejo, Dhīro, Durāsado, Anupamo, Santacitto, Naruttamo, Jino, Jinavaro / Jinasetṭho, Iinavasabho, Jutindharo, Puris'uttamo, Narāsabho, Dhammarāja, Samāhito, Anukampako, Asamasamo, Atulo, Atulayaso, Pasannanetto, Sumukho, Kāruṇiko, Lokavidū, Lokanātha, Lokajeṭṭho, Uttamo, Lokagganāyako, Lokādhipati, Sabbasattuttamo, Uju, Sabbalokottamo, Sakyiavdādhana, Satthuttamo, sallakatto, Tejassi, Pabhāmkara etc.

All these words of choice are Synonyms and appellatives given to the Buddha & are many. These adjectives or words fit for attachment, are words which presuppose a substance and for this reason essentially relative. This inward nature of adjectives and synonyms is beautifully expressed in the text by the outward conformation of their aspect both physical and mental.¹¹

Words of intrinsic spirit & sense :

Dhamma : (P. 1, 12, 16, 20, 22, 23, 24, 26, 29, 35, 36, 38, 56, 59, 66, 77, 80, 83, 89, 92). As ‘Dhamma’ is the soul of Pali Literature, the poet sufficiently uses the word ‘Dhamma’ to give

expression to his thoughts and to convey a tectual sensation. The word ‘Dhamma’ is of inestimable value which decorates the Buddhavaṁsa with bright colour.

Buddha : (P. 4, 11, 13, 14, 15, 16, 20, 22, 26, 28, 29, 31, 33, 34, 35, 36, 37, 38, 42, 44, 50, 52, 58, 59, 60, 63, 71, 72, 74, 77, 80, 84, 86, 89, 93). Like ‘Dhamma’, the word ‘Buddha’ is of immense value. The very word ‘Buddha’ appeal to the sense of religion, imagination and also devotion.

Bodhi, Sambodhi, Bodhiṁ : (Enlightenment, Full or Perfect enlightenment) : P. 16, 17, 18, 19, 23, 27, 29, 30, 38, 47, 57, 60, 63, 81, 84, 93. A few words associated with Bodhi are Bodhimulam (P. 13, 78), Bodhimaṇḍam, Bodhimaṇḍamhi, (P. 13, 21, 78, 93), Bodhisatta, Bodhisatto (P. 14), Bodhipācanā (P. 17, 18, 20), Bodhipallaṅka (P. 93), Bodhim-atulam (P. 29), Bodhim-uttamam (P. 20, 53, 57).

Some such other words are Paññā, Sattā, Abhinihāro, Pāramī, Iddhī, Puṇyo, Opammakusalo, Setṭho, Jetṭho, Kāruṇyā, Sabbaññutam, Dhuvam, Vimalo, Anāsavo, Sabbam, Saṅkhārā, Daḷham etc.

Some words of sweet sound resonance & rhythm :

Ādittam (P. 83), Byāmappabhānūrañjitaṁ (P. 4), Ratanamanḍitam (P. 1), Dibbam (P. 2, 5, 12, 14, 20, 62, 65, 71, 15), Tuṭṭhamānasā (P. 3, 102), lokahitānukampakaṁ (P. 3), anukampako (P. 71, 51), Caṇḍamaṇḍalam (P. 3), Vijjū (P. 5), Gajjita (P. 5), Suphullam (P. 4, 5, 97), Suphullo (P. 66), Phullito (P. 41, 23), Supupphitam (P. 22, 42), Suphullitam (P. 97), Amaravatiyā (P. 9), Suriyam (P. 4, 5, 66, 31), Salalam (P. 12), Campakam (as a city & as a flower) (P. 12, 45, 103), muñcati (P. 3), Pañcavaṇṇikam

(P. 5), Okiranti (P. 2, 12), Cakkavālā (P. 6), Katañjali (P. 3, 13, 27), disodisam (P. 12, 48, 81), dasasahassī (P. 2, 15, 33, 62), Parimuttiyā (P. 17), Iddhiyā (P. 5, 6), dhuvasassataṁ (P. 16), Rammavatī (P. 22, 27), Hañsa, Koñca, Mayūrā (P. 22), Kañcana (P. 54, 69), Cakkaratanāni (P. 23), Dhammacakkam (P. 56, 59, 77, 21, 71, 53, 38, 62, 80), Sudhammad (P. 39), Sambodhim-uttamaṁ (P. 32, 77, 80, 83, 89, 92, 97, 98), Sambodhim (P. 17, 18, 19), anupamo (P. 35, 58, 33, 72, 74), manoramam (P. 9, 57), Sabbam (P. 23, 28, 34, 36, 39, 42, 49, 53, 58, 59, 60.), Nirantaram (P. 32), Viddham setvā (P. 41), Naruttamo (P. 1, 2, 80, 84, 90, 94), dundubhim (P. 68), Samāgantvā (P. 4), Samāgamo (P. 22, 29, 33, 41, 44, 53, 62, 80, 32, 35, 77, 83, 56, 71, 50, 59, 65, 74), Uppala, Uppalā (P. 69, 43), uppalavanṇā (p. 27, 93), Punnāga (P. 12), Uttarā (P. 30, 78, 90), Uyyānam (p. 47, 60), durāsado (P. 26, 28, 41, 59, 53, 56, 86, 87, 95), Nerañjarāya, Nerañaram (P. 13, 78, 93), Himavantam (P. 10), Anāsavā (P. 13, 78, 93), Vītarāgā (P. 13, 78, 93), Samādiya (P. 17), Samuddam (P. 26), Yasavatī (P. 30), Yasodharā (P. 54) etc.

Some Words of Symbol : The value of Symbols attains its greatest importance in the realm of religion, because here, even more than in higher mathematics or abstract sciences, we have to do with incommensurable & invisible forms of experience whose claim to reality is not less than that of science.^{12A}

The Symbol has really the capacity to embrace the whole range of human experience; it stands at the begining & at the end of human thought; it is the threshold between the visible & the invisible world. Symbols are the most deep-rooted elements of human-consciousness & eternal thought-forms of the ideas of philosophers, saints, poets, scientists, journalists etc. The symbol is reborn in each individual mind & becomes a living inspiration.^{12B} In human life & civilisation there are instances that a single tiny word or some

words of symbol with significance have immesurable effect which can change or turn a life totally. A few words of symbol are,

Buddho : (P. 4, 11, 13, 14, 15, 16, 20, 22, 26, 28, 29, 31, 33, 34, 35, 36, 37, 38, 42, 44, 50, 52, 58, 59, 60, 63, 71, 72, 74, 77, 80, 84, 86, 89, 93.),

Dhammo, Dhammam̄ : P. 1, 12, 16, 20, 22, 23, 24, 26, 29, 35, 36, 38, 56, 59, 66, 77, 80, 83, 84, 89, 92.

Cakkam̄ : P. 20, 27, 30, 33, 39, 42, 48, 51, 54, 57, 60, 63, 66, 69, 72, 75, 78, 81, 83, 84, 87, 91, 94, 98.

Tamaṁ or Tamo, Tamō, Tam'antakārakā : (P. 1, 29, 44, 59, 62, 65, 68, 75, 100).

Cakkhumā : P. 2, 20, 38, 51, 60, 63, 66, 69, 71, 72, 77, 100.

Māra, Mārasenam̄ : P. 80.

A word associated with symbols is Vimalam̄ or Vimalo, Vimalehi : P. 4, 12, 15, 26, 28, 32, 33, 35, 38, 56, 65, 66, 69, 92, 97. Similarly, Amata, Amatam̄ is a word of symbol and the words like Amatabherim̄, (p. 32, 52) Amatadundubhi (P. 50), Amatam̄ padam̄ (P. 6, 79), Amatam̄ tala (P. 10), Amatena tappayi (P. 62), Amatambu (P. 74), Amatam̄ loke (P. 36) etc. are instances of certain words which are associated with the symbol ‘Amatam̄’ to heighten, to stress & to brighten their meaning. Here ‘Amata’ or ‘Ambrosia’ implies more than the sense of the nouns, it suggests full release from the flood of passion i. e. Nibbāna, the Supramundane state.¹³ The word ‘Buddha’ is a generic name, an appellative but not a proper name — given to one who has attained Enlightenment; a man superior to all other beings, human & divine, by his knowledge of Truth (Dhamma).¹⁴

Na mātarā kataṁ, na pitarā kataṁ vimokkhantikam
etam buddhānam bhagavantānam bodhiyā mule.....
.....paññatti. — M. Nid. 458; Ps i. 174;

We get from Dh. 338, “Kim Samaṇo Gotamo buddho mayam pi buddho” — the ascetic Gotama is enlightened & we are too enlightened.

The literal meaning of ‘Buddha’ is known, understood, wise possessing knowledge, enlightened, expanded, full-blown. ‘Buddha’ is a symbol in the sphere of religious words.

‘Dhamma’ (comes from root ‘Dhi’, to held) is of great significance in Indian Literature. It means religion, faith, virtue, truth, piety, scriptural of religion, & of inner illumination.¹⁵

‘Cakka’ means literally a wheel. But in the religious sphere, particularly & specially in Buddhism it has a grand correlation with religion, with the set of Dhamma, the wheel of Dhamma, the first sermon to pañcavaggiyas by Gotama Buddha : Mayā pavattitam cakkam, the religion is established by me; hence ‘Cakka’ is used as a symbol of religion, Dhamma, and inauguration of the reign of religion; it means a wheel, a tract, a discuss, a circle, a multitude, a religion, a body of religious doctrine, circuit, regions, domain, sphere, happy state & good fortune. There are four cakkas or blessings : Patirupadesavāsa (living in a suitable place), Sappurisupassayo (association with good men), attasammāpañidhi (right self regulation), and Pubbekatapuññatā (having done good works in a former existence).¹⁶

‘Tama’ means darkness, gloom; in the verses of Buddhavamsa ‘Tama’, ‘Tamo’, ‘Tamam’, ‘Mahātamaṁ’ (Andhakāra) means ignorance, lack of knowledge of ‘Jñea’, avijjā, the ignorance of Dhamma (Truth), the real truth of the Doctrine and is used as a symbol of Avijjā. In Tamo-sutta¹⁷ [AN. ii 85; Pugg. P, 51; Suntanipāta, i 93] we get there are four types of people found in

the world-those who, being in darkness, are bound for darkness, these who are in darkness, but are bound for light etc.

‘Cakkhumā’ an adjective of Buddha; it is an invisible symbol related to insight, vision of a being in the realm of mind. From Buddavaṁsa commentary we have : Cakkhumā ti ettha cakkhati ti cakkhusamavisamaṁ vibhāvayati. Tam pana cakkhu duvidhaṁ : nāṇacakkhu, maṁsa cakkhū ti. Tattha nāṇacakkhu pañca vidham : buddhacakkhu dhammadakkhu samanta-cakkhu dibbacakkhu paññācakkhū ti.¹⁸

‘Māra’, [Death, killing, the Tempter, the Evil Principle— Abh. 43, 1024; Mahv. 236] generally regarded as the personification of Death, the Evil one, the Tempter (the Buddhist counterpart of the Devil or Principle of Destruction). The archangel Māra (or Vasavattimāra) is the ruler of the highest of six Kāmā devalokas (the Paranimmitavasavattidevaloka). Five Māras (obstacles or hindrances) are khandhamāro, Kilesamāro, Maccumāro, abhisankhāramāro & devaputtamāro; original sin or kleca is the evil principle, the Māra or hindrance to the attainment of Nibbāṇa. The realm of Māra (Māradheyya) is the realm of sin, of kamma or action, of death & of rebirth. By various artifices Māra endeavoured to deprive Gotama Bodhisatta from Nibbāṇa, but failed.¹⁹ Māra is the symbol of all sorts of crime in Buddhist Literature.

The very liberal employment of the word ‘Vimala’ is also suggestive. This word has been used not less than 20 times; the symbolic association of this adjective implies a total purity²⁰ of the different factors that have enriched the text & made it remarkable and popular one is the use of words in their variations :It will be highly interesting to consider how the differences of spirit and feeling in these words reveal themselves in the different ways in which they employ to enrich the vocabulary. The most numerous group

of words in the text is evoked by the conception of ‘light’ in its variations.²¹ Such words and associated words are as follows with pages of the text Buddhvam̄sa : Ādittam̄, Ādicco 57, 83. Ravi 66.

Suriyo, Suriyappabhā, Suriyam̄ 4, 5, 15, 45, 28, 31, 60, 66, 69, 72.

Cando, canda, candappabtha, candimayuttā, Candamanḍalam̄ 3, 4, 15, 45, 56, 60, 66, 94.

Vijjū, Vijjūpātam̄, Vijjūlat̄hi 5, 28, 66, 94. Indaketu 36.

Rātan’agghimaṇipphbhā P. 45; Aggi P. 15.

Kañcan’aggahisaṅkāso 33, 48, 69, 81. Kanakppabhā 87.

Aggicandasuriyānam̄ 60; Aggi vāhārasaṅkhayā 98.

Tārakā, Tārāgaṇā 15; Nakkhattā 15; Jotanti 14.

Dīpaṅkaro, Dīpaṅkaram̄ 11, 12, 14, 20, 22, 23, 26, 100.

Uttattakanakasannibho 5; Ālokam̄ 55, 79. Pabhā, Pabham̄ 34, 42, 45, 58, 60, 69, 79, 81. Pabhāsetvā 98; Pabhāmālā P.36, Pabhāvatī, P. 57; Pabhaṅkara, P. 92, 100; byāmappabhā, byāmappabhānurañjitaṁ, 4, 48, 81, 98; Candasuriyappabhām̄ 29; Āsi (P. 6), Ābhā 2; Chappabhā P. 98.

Obhāsitā, Obhāsetvā, Obhāso, Obhāsam̄, abhāseti, obhāseti 1, 6, 36, 39, 54, 63, 66, 71.

Ram̄sī, Ram̄se, Ram̄sena, Rasmi 30, 42, 48, 63, 75, 84, 90.

Buddharam̄si, Buddharas̄mena (p. 48).

Tapati, Tāpetvā, Tāpavā 39, 54, 56; Uttatta 5.

Jalantā, Jalanto, Jalantam̄, Jalitvā 4, 5, 23, 31, 52, 56, 72, 79.

Virocatha, Viroca, Virocati, Virocanti, Virocamāno,
Vicrocamānā 15, 29, 33, 59, 87, 97; Atirocati P. 65.

Pharati, Pharanti, Pharate 48, 54, 63.

Sataramsī 39, 42, 75, 56, 98.

Ulū, Ulūhi 28, 49; Ulurājā 28, 34, 63, 75; Uggatejo 53; Tejo,
Tejena, Tejasa 26, 66, 68; Ukkā 48, 90.

Dīparukkho 4, 5, 23; Padipa (dīpa) 84; Ujjälenti 48.

Dhūmaketu (P. 31), Dhammadokkam P. 29, 31, 98.

Aggikkhanda 23, 31, 52, 72, 79; nānālokaṁ 55.

What makes these words so remarkably animated here? It is the intensity of amused contempt and imaginative splendour with which they are charged. And we scarcely find it at all in their meaning almost entirely in their sound.²²

Words of recurrence or repetition & compound words of explicitness :

Sadhamme, Sudhammaṁ, Sudhammo, Sudhammakaṁ, Sudhammā (P. 9, 23, 36, 39, 63, 92, 95.); Saddhammapaṇḍara (P. 95), Sudhamm'uyyāna (P. 39), Suḍhammadevapure (P. 92), Dhammacakka (P. 4, 6, 26, 44, 65, 74, 80, 83, 86, 89, 92), Dhammateja (P. 20), Dhammadesana, Dhammadesayi (P. 11, 29, 32, 35, 38, 41, 50, 53, 56, 71, 92.), Dhammadhātuya (P. 16), Dhamm'ukkam, Dhamm'okkam (P. 29, 31, 97), Dhammadinṇā (P. 60), Dhammiko (P. 60), Dhammako (Name of a mountain, P. 10), Dhammapuravar'uttamam (P. 32), Dhammābhisaṁayo (P. 22, 41, 50, 86, 97), Dhammarata (P. 97), Dhammaratana (P. 95), Dhammasaṅkha (P. 32), Dhammabherim (P. 29), Dhammamālā (P. 95), Dhammavuṭṭhi, Dhammavuṭṭhiyo (P. 41, 50), Dhammārāma (P. 43, 46), Dhammappakāsana (P. 47),

Dhammadūsa (P. 68, 81), Dhammarāja (P. 77, 92, 101), Dhammāpaṇam (P. 87), Dhammaceti (P. 90), Dhammadussaṁ (P. 90, 95), Dhammavimalaṁ (P. 12 & 84), Dhammatālākam (P. 95), Dhammadussa-vibhusitaṁ (P. 90), Dhammacammaṁ (P. 95), Dhammavimalaṁdāsaṁ (P. 95), Dhammakhaggavaraṁ (P. 95), Dhammasetu (P. 32, 49), Siridhammappakāsano (P. 90), Dhammasenāpati (P. 44) Dhammadassī (P. 65, 66, 68, 100), Buddhakara (P. 16), Buddha-guṇa (P. 20, 47), Buddha-ñāṇa (P. 6, 20, 47), Buddhadassana, Sambuddhadassanaṁ (P. 32, 89), Buddhadhamma, Buddhadhammā (P. 17, 18, 19, 36), Buddha-paramparā (P. 7), Buddha-pallaṅka, Buddha-balām (P. 1, 36), Buddhabijaṅkura (P. 13, 93), Buddha-bhanitam (P. 93), Buddha-bhūmi (P. 20), Buddha-ramsi (P. 48), Buddhvara, Buddhavaram (P. 41), Buddha-setṭha (P. 16), etc. These words are rational indeed, but they are also intended to stir imagery and emotion in us. It is unmistakable also that a notable part of these words is entrusted to rhythm & resonance. Another such words compound (with jina & cakka) Jina, Jino, jinam (P. 2, 3, 4, 5, 7, 11, 12, 13, 14, 16, 22, 26, 27, 28, 29, 30, 33, 38, 43, 44, 45, 71, 89, 93.), Cakka, Cakko, Cakkam (P. 20, 27, 30, 33, 36, 39, 42, 48, 51, 54, 57, 60, 63, 66, 69, 72, 75, 78, 81, 83, 84, 87, 91, 94, 98) are — Jinaputta, (P. 14, 47, 86), Jina-vara (P. 46, 55, 58, 72, 75, 85, 87), Jina-puñgava [P. (i) R. Morris, BV & CP Verse 849, P. 54; (ii) N. A. Jayawickrama, BV & CP Sikhi BV, Verse 3, P. 80], Jina-Sāsanam (P. 27, 33, 42, 54, 57, 74, 93), Jina-vasabha (P. 49), Jina-bodhi, Jina-bodhiyam (P. 21), Jina-pubh'uttama (P. 45), Jina-thūpa (P. 23, 31, 34, 43, 60, 72, 95), Jina-thūpavara (P. 49), Jina-sevitam (P. 20), Jina-cakkam^{23A} / cakkam (BVA; P. 294; Gotama BV, P. 98) etc. And Cakka-vatti (P. 47), Cakka-vāla (P. 6), Cakka-ratana (P. 23), Cakkalakkhaṇam (P. 4, 5), Cakkavālāparaṁparā (P. 102), Cakkānuvattako (P. 35) etc. All these words appeal to the sense of imagination,

literary & inner meaning, & to devotion; also the rhythm & resonance of the words contribute part of the whole significance of the language.^{23B}

A few compound words of explicitness :

Apparajakkhajātikā (P. 1) ti paññāmaye akkhitthi appam
parittam rāgadosamoharajam etesam evam Sabhāvā ca te ti
apparaja-kkhajātikā; appam rāgādi rajam eva vā yesam te
apparajakkha;²⁴ apparajakkhasabhāvā apparajakkhajātikā i.e. there
be here beings with eyes where in is little dust [of rāgo (Passion)
dosa (sinful work) & moha (delusion / stupidity).]

Smādhijjhānakovido (P. 4); Sambodhim-uttamam (P. 86, 92,
97, 62, 77). Sabbadukkhakkhayaṁ maggam (P.7) Saṁsāra-
parimocanam (P. 7), pariyesissāmi nibbutim (P. 9), Samantarahitam
(P. 23), Indriyabala bojhaṅga-maggasaccappakāsanaṁ (P. 26),
brahmałokam-agacch'aham (P. 30), Chaṭṭabhiññātthasamāpatti (P.
30), Khandhadhātuvavatthānam (P. 35), Saṁviggamānaso (P. 39),
Pahīṇamadamohānam (P. 41), Dhammacakkappavattane (P. 44),
Candanenābhīpūjayim (P. 47), Ussanakusalājanatā (P. 50),
nisajjaṭṭhānacaṅkame (P. 54), Khīṇāsavānam (P. 26, 29, 33, 35,
39, 53, 56, 62, 65, 68, 71, 74, 77, 80, 83, 86, 89, 92), micchādiṭṭhim
(P. 59), yath'agg'upādāna-saṅkhayā (P. 63), Puṇṇavāḍḍhano
(P. 66), abhiññābala-samāhito (P. 68), Catuvaṇṇaparivutam
(P. 71), nakkhattamaṅgale (P. 74), paṭiyattavara-maggena (P. 13,
78), Sampavaḍḍhitaṁ (p. 80), dvattim savaralakkhaṇo (P. 2, 51,
60, 81), rattindivam-atandito (P. 83), Aṭṭhaṅgavacanasampanno
(P. 87), paravādappamaddane (P. 89), anantabalavāhano (P. 89),
tikhiṇañāṇa-kuntimam (P. 95), bhavacchandajahesinam (P. 97),
dukkarakārikam (P. 13, 26, 29, 32, 35, 38, 39, 42, 45, 48, 50, 53,
57, 59, 62, 65, 68, 72, 74, 77, 80, 84, 86, 89, 93), pabhāmālā

(P. 34, 36, 42, 45, 58, 60, 69, 79, 81), anuvyañjanasampannam (P. 81), vad̄dhamān'añkusācitañ (P. 4, 5), navañga Satthu Sāsanam (P. 29, 30, 57, 59, 74, 93)etc. Most of these compound words are favourite, graceful, bold, full of rhythm like alliteration within the word and appeal to the literary temper of the reader.

6.2. I Style of Buddhavamsa : Structure, composition & ornaments :

Subuddhavam̄sena 'idha Buddhavam̄so
Visuddhavam̄sena vināyakena
hatāvakāsenā pakāsito so / Samācitañsena tathāgatena.

— From Nidānavanñnanā, Madhuratthavilāsinī Ed. by I. B. Horner, P. 1.

The Buddhavamsa, the canonical record of the life of Buddha was propounded by the Supreme Buddha Gotama the founder of Buddhism and Buddhist Saṅgha in the world. The Gotama Buddha states the lives of 24 Former or Previous Buddhas surrounded by the Bhikkhus. All these 24 Buddhas are not historical personages. As a biography their lives are only a part of the text, the writer properly organises his whole material and presents it in a readable manner, giving an esthetic pleasure to the reader. These literary efforts do not contain historical material, the most of the materials do not in any sense represent a proper step towards history.²⁵

In the Buddhavamsa the career of the twenty four Previous Buddhas are introduced as a colourless imitation of the life of the historical persoage, the Gotama Buddha in 6th century B.C. the founder of Buddhism. In a somewhat stereotype, routine & monotonous manner the text Buddhavamsa ultimately tells us of each Buddhas, how he sets the Dhammacakka, i.e. preaching the first sermon and founds the truth or Dhamma.²⁶ But the career of

the twenty fifth Buddha, i.e. the Gotama Buddha (*Buddhavāṃsa*, PP. 97-98) is the art of combining a truthful portrait with impersonal presentment. According to the Prof. M. Winternitz, this piece (*Buddhavāṃsa*) is actually a kind of background story for the autobiography which Gotama Buddha gives them (his disciples & kinsmen) in the 26th chapter by summarising briefly the main events of his last earthly existence in 25 verses. This short sketch of the life shows consummate literary art and wealth of factual knowledge in the form of autobiography. In this piece the author has shown his perfect power of selecting the material as a synopsis. He rejects all such materials as they are irrelevant to his purpose. It has ceased to be a detached and objective record of the Masters life. It contains lesser information than that found in most works of this kind, but its account is generally confirmed by the evidence of the *Nikāyas*.²⁷

From the point of view of history, its narratives are inadequate and unsatisfactory. Hence the *Buddhavāṃsa*, the nucleus of the Buddha-biography gives us neither a connected and consistant, nor a full and accurate account of Buddha's entire life. But the panoramic procession of trustworthy information regarding the biographies of the twenty four Buddhas should be considered only as a *Kāvya* embellished with all its characteristic grace and refinements. Therefore the treatise *Buddhavāṃsa* composed in the *śloka* metre, claims merit not for historicity, but for poetry.²⁸

The Rev. Richard Morris, who had edited the text *Buddhavāṃsa*, remarked in his edition "The *Buddhavāṃsa* may be a mere poetical expansion of some short prose history of the Buddhas who appeared before Gotama's time."²⁹ Among the chapters of twenty four previous Buddhas all most each chapter except the chapter of *Dīpaṅkara* *Buddhavāṃsa*, describes each previous Buddha in the same pattern. It begins with the praise of Buddha & his inauguration of Dhamma using beautiful adjectives,

fine similes and metaphors about Buddha's characteristics, Dhamma & Doctrine. From Buddhavāṃsa we have,

Dharaṇ'ūpamo Khamanena Sīlena Sāgar'ūpamo
Samādhinā Merusamo nāñena gagan'ūpamo.
Indriyabalabojjhāṅga-maggacaccappakāsanam
pakāsesi sadā buddho hitāya sabbapāñinam.

— Verse 2-3, BV & CP, Koṇḍañña BV, P. 26.

In the verse 1 of Koṇḍañña Buddhavāṃsa, Koṇḍañña Buddha is depicted as : he was of infinite ardour (Anantatejo) and boundless fame (amitayaso), immeasurable (appameyyo) and unconquerable (durāsado). And in the verse 2 & 3 quoated, the Poet of Buddhavāṃsa draws very fine three similes to express the excellence of the Koṇḍañña Buddha : As to forgiveness he was like the earth; as to morals like the sea; as to concentration, like Mt. Meru; as to knowledge, like the sky in the verse 2 this verse also disposes the depth of thought of the poet. The verse 3 successfully highlights about the religion of Buddha and also Buddha's sympathy & compassion towards human beings : the sense-faculties, the strength, the factors of enlightenment, the way and the truths are expounded the Enlightened one for the good & welfare of all creatures.

It then describes three occasions of the Buddha's teaching and three (or less as the case may be) of the Disciples meeting (sannipāta) where we get invariably hyperbole or 'atisayokti' for the topics refer to Buddhas, who are persons with super human character & quality. One such example is :

Dhamma cakkappavattente Koṇḍaññe lokanāyake
Kotisatasahassānam paṭhamābhisaṃayo ahū.

Tato param-pi desente naramarūnam samāgame
navutikoṭisahassānam dutiyābhismayo ahū.
Titthiye abhimaddanto yadā dhammad-adesayi
asītikoṭisahassānam tatiyābhismayo ahū.

— Verse 4-6, BV & CP, Koṇḍañña BV, P. 26.

That is when Koṇḍañña, lord of the world, set the wheel of Dhamma a-rolling, a first conversion, of a hundred thousand myriads took place; a second conversion of ninety thousand Koṭis and a third conversion of eighty thousand myriads took place. Again we have, from Buddhavamsa,

Sannipātā tayo āsum Koṇḍaññassa mahesino
Khiṇāsavānam vimalānam Santacittān tādinaṁ.
Koṭisatasahassānam paṭhamo āsi samāgamo
dutiyo Koṭisahassānam tatiyo navuti Koṭinam.

— Verse. 7-8, BV & CP, Koṇḍañña, BV, P. 26.

Sannipātā tayo āsum Maṅgalassa mahesino
Koṭisatasahassānam paṭhamo āsi samāgamo.
Dutiyo Koṭisahassānam tatiyo navuti Koṭinam.
Khiṇāsavānam vimalānam tada āsi samāgamo.

— Verse 7-8, BV & CP, Maṅgala BV, P. 29.

So, the great sage Koṇḍañña had three assemblies of such as had cankers waned, were stainless and calm in mind; the first congregation consisted of a hundred thousand myriads, the second of a thousand myriads and the third of ninety myriads. The great sage Maṅgala had also three congregations; the first assembly was of a hundred thousand myriads, the second was of a thousand myriads, and the third of ninety myriads. And those assembled

there who had cankers waned & stainless. After the description of conversion & congregation of disciples of Buddha we get the message of Gotama Buddha's previous life as a Bodhisatta during the period or regime of each previous Buddha and the prophecy uttered by the Buddha in each time, also the prophecy received by him, his reactions & thinkings in each chapter of previous Buddhas all most in the same language except in the case of Dīpañkara, Koṇḍañña, Vipassi & Kassapa Buddhas with variations, details by more verses, which creates monotony to some extent.

Now, although we get in the text Buddhavāmsa in chap. XXVI Pakiṇṇaka Kaṇḍam, a list of the Buddhas where verse 1 describes "countless Kalpas ago, four enlightened leaders and conquerors there were Taṇhañkara, Medhañkara, Sarañañkara and Dīpañkara were born in the same Kalpa (Pali. Kappa) or aeon," the Buddha Dīpañkara is the first Buddha who made the prophecy first for the Bodhisatta sumedha for his future greatness and certainty to be a Buddha in future & at the time of Dīpañkara Buddha, Gotama Buddha was a rich Brahmin called Sumedha, who became a hermit after leaving his palace, household life and wealth and resided in a cottage near Himalaya the great mountain of India under blue sky.

Hearing the prophecy or prediction, the inhabitants of the ten thousand worlds raise a cry of jubilation & there appear omens & miracles. Here the verses 70-74 of Dīpañkara Buddhavāmsa & verses 17-21 of Koṇḍañña Buddhavāmsa & verses 26-30 of Kassapa Buddhavāmsa are same in word to words in expressing the reaction and thinkings of the corresponding Bodhisattas, which is similarly same in case of other Buddhas with minor variations. Dīpañkara-Buddhavāmsa depicts that the Bodhisatta Sumedha resolves to realise within himself all the ten perfections (Pāramitās) in order to fulfill the prerequisites for the futures Buddhahood. The description of Sumedhakathā is full of fine & apt similes, metaphors and rhythm for which this portion impresses much on the mind.

Thereafter the particulars of Buddhas, birth-place, family identity, renunciation, period of austerity, enlightenment under the bodhi-tree etc. are depicted with simple but delightful words, names & phrases. Then the Buddha's physical splendour is portraited in a charming way. Some examples are :

As ītihattha-m-ubbedho Dīpañkara mahāmuni
Sobhati dīparukkho va Sālarāja va phullito.

— Verse 215, BV, Dīpañkara Buddhavāmsa, P. 23.

So aṭṭhās īti hatthāni accuggato mahāmuni
Sobhati ulurājā va suriyo majjhantike yathā.

— Verse 33, BV, Koṇḍañña Buddhavāmsa, P. 28.

Uccattanena so buddho navutihatthasamuggato
Kañcan'agghiyasañkāso dasasahassī virocatha.

— Verse 29, Sumana Buddhavāmsa, P. 32.

Uccattanena so buddha as ītihattha-m-uggato
obhāseti disā Sabbā indaketū va uggato
Tassa sarīre nibbattā pabhāmalā anuttarā
divā vā yadi vā rattim samantā phari yojanā.

— Verse 24-25, BV Revata Buddhavāmsa, P. 36.

Dīpañkara Buddha's height was eighty cubits. He was a splendour like a pillar of blazing light and a great sala tree in full bloom. The height of Buddha Koṇḍañña was eighty-eight cubits, and he shone like the moon or the blazing sun at noon. Buddha Sumana's height was ninety cubits, and shone like a golden pillar created as an object of worship or golden garland over the ten-thousand fold i.e. throughout all universe. Buddha Revata's height was eighty cubits. He illuminated all the directions like the hoisted banner of Inda (or Sakka, the king of gods). The unsurpassed lustre

that arose in his body pervaded an entire yojana or spread all round up to one league day and night. Here again we get hyperbole or atisayakti, ‘alaukik atisayakti’ regarding height & body-rays of Buddhas, for the descriptions are excellent descriptions of the Buddhas, who were not ordinary persons. We also get beautiful similes, marvellous comparisons & excellent metaphors in these parts expressing the bodily splendour of Buddhas.

The chapters of 24 Previous Buddhas and the chap XXVI of Gotama Buddha ends elegantly with verses representing the then & an eternal truth through religious emotion (Saṃvega) at the parinibbāna of Buddhas and messages about the shrine or cetiya (Thūpa) over relics or about relics of the Buddhas. The verses 217-218 of Dīpaṅkara Buddhavāṃsa are :

Jotayitvān saddhammam̄ santāretvā mahājanam̄
jalitvā aggikkandho va nibbuto so sasāvako.
Sā ca iddhi so ca yasa tāni ca pādesu cakkaratanāni
Sabbam̄ Samantarahitam̄ nanu rittā Sabbasaṅkhārā.

Which projects contemplation on impermanence : “Illuminating very Dhamma, saving the multitude & shining forth like a column of fire, he, attained nibbāna. That effective will and that glory and those wheel-jewels on his feet have all disappeared. Are not all constituents void? Hence how wonderfully reflected the bhāva or theme of the Buddhavāṃsa which prints on mind — all had ceased to exist. Impermanent are all conditioned things! They are indeed unsubstantial. Here we get the echo of the last words of Gotama Buddha at the time of his mahāparinibbāna.

C. A. F. Rhys Davids wrote in his editorial note of the text Minor Anthologies of Pali Canon, Part III, BV & CP; “we can with plausibility imagine the author or authors to have been inmates of a

Vihāra, say at Kapilavatthu, one of the centres referred to in Samyutta Nikāya, Mahāvagga (P. 369ff) or Rājagaha, their life free from all care as to means of living, occupied with the growing ‘library of repeaters, of written heads of discourse, or even with the new decision to write all down in full, men egar, with the new lust of self-expression by the styles, to exercise what we now call a literary gift. They would not in the first instance care about historic truth; they would have their piety about their superman; they would want to make an impression on their very few readers, if any; on their many listeners. And so they sat cross-legged & scartched their palm leaves, toying with ideas culled from their great resources of saying & with the jig-saw fascination of words made to flow rhythmically. For us what they have left is not history, but it is not without historical value”; this is his remark about the composition & content of Buddhavaṁsa.

Therefore the poem Buddhavaṁsa is structurely sound, its ornaments are simile, comparison, atisayakti (alaukik) & metaphors etc, its orientation is towards religious sphere, & its sublime religious theme is placed as a gem, diamond, before the insight of human society. According to Dr, B. C. Law, who translated Buddhavaṁsa & cariyāpiṭaka in English, commented : “The Buddhavaṁsa is written in a very simple & elegant style, the canonical prototype of which can be found in many sets of persons in the Aṅguttara-Nikāya (iii, 8, etc). The two opening chapters are excellent specimens of simple poetry, marked here & there by bold imagery and sublime thoughts.”

6.2. II STYLE of BUDDHAVAMSA : Poetic style & Poetic fluorescence of Buddhavam̄sa.

In Pali Literature, Buddhavam̄sa, the biographical poetry in the canon is the representative of Carita-Kavya class in poetry & the glory of this Pali religious work lies in the fact thought it can not be denied that this treatise Buddhavam̄sa have a special genious of showing its grandeur and majesty through the religion, truth, ethics & morality etc. of Buddhism embeded in the verses but the grand idea, frame, arragement, structure, dignified expression, description, representation, with language of simplicity, on one hand and imaginative style, simile, comparison, metaphor & other ornamentations (alaṅkāras), charming sound effect, moral sentiment or emotion on the other hand establishes beauty of the poetic style & poetic fluorescence surpassing its monotony & stereotypeness. Some of the verses reveals poet's introspection, harmonizing faculty of imagination, sublimity of truth, and creates a realm in mind where a human, suffering in earth, may find peace & tranquility.³⁰

Some fine passages of the Buddhavam̄sa show how the text can make effective use of the resources of Poetic style. It lays stress on the minute light and nuances of character & feeling, and beautifully brings out the essence of the person whose life story it intends to portrary. According to the text Gotama Buddha is :

...dh̄iro dvattim̄ savaralakkhaṇo

virocamāno sambuddho (Verse 16, P. 2)

nabheva accuggatacandamaṇḍalam (Verse 20, P. 3)

‘nabhe accuggatam dh̄iram candaṁ va gagane yathā’

(V. 53, P. 5)

Suphullam Sālarājam va candaṁ va gagane yathā

majjhantike va suriyam̄ oloketi narâsabham̄.

Jalantaṁ dīparukkham̄ va taruṇasuriyam̄ va uggataṁ
byāmaprabhānurañjitam̄ dhīram̄ passati nāyakam̄.

— (Verse No. 44 & 45, P. 4).

In quoted two last consecutive Verses 44 & 45 of Ratanacāñkamanakaṇḍam we get two exquisite similes ‘majjhantike Suriyam̄ va’³¹ ‘taruṇa suriyam̄ va uggato’³² of Gotama Buddha; he is like a morning sun in the world or sphere of religion who brings the light & vitality of beings as sun and as mid-day sun at the zenith of the horizon. This light, & vitality and sun at zenith indicates also the glorious position of Gotama Buddha in the human world; again he is mighty as sun, blazing in personality like a sun at noon but also sympathetic and compassionate like a soothing morning sun or rising sun which also indicates the new rising in the universe of religion. Other similes are ‘suphullam̄ sālarājam̄ va’³³ ‘Candam̄ va gagane yathā’,³⁴ ‘Jalanta Dīparukkham̄ va’³⁵ and a beautiful adjective about his physical & mental glory as light is given as : ‘byāmappabhāṇurañjitam̄ dhīram̄’; another adjective is ‘Narāśabham̄’ ti Naravasabham̄; He is glorious as ‘vijjū va gagane yathā’ (Verse 54, P. 5), ‘rahadam̄-iva vippasannam̄’ & ‘Suphullam̄ padumam̄ yathā’ (Verse 55, P. 5), i.e. he is like lightning in the sky (Verse 54, P. 5), he is like a pool translucent, and well-blooming lotus like is he. And Bodhisatta sumedha gets blessings from devas & man as he will be like the sun ‘Puṇṇamāse yathā cando’ & ‘Rāhumutto yathā suriyo’ (verse 184, 185, P. 21) like a clear moon shining at full moon, and like a sun free from eclipse glowing brilliantly.

There is another verse referring to the Buddha Anomadassī where we get more than perplexity :

Sāgaro’va asaṅkhobha pabbato va durāsado
ākāso va ananto so Sālarājā va phullito. (Verse 3, P. 41)

He was undisturbed like the sea, hard to attack like the mountain, boundless as space, and well blossomed like a great sāla-tree.³⁶ Mahdurathavilāsinī explains the two similes as : Asaṅkhobbho ti khobhetum Cāletum asakkuṇeyyo akkhobhiyo. Yathā hi Samuddo Caturāsītiyojanasahassagambhiro anekayojana-sahassabhūtāvāso akkhobhiyo evam so buddho akkhobhiyo.

Ākāso va ananto ti yathā pana ākāsassa anto n'atthi atha kho ananto appameyyo apāro, evam bhagavā pi buddhaguṇehi ananto appameyyo apāro.

We also find very simple but beautiful alliteration with ‘s’ in the above quoted verse. Here the high characteristics of the Buddha Anomadassī have been fully reflected by his comparison with the ocean, mountain, sky & full blossomed Sāla-tree.

Another verse (verse 2, Koṇḍañña BV, P. 26) contain a chain of excellent similes about the Koṇḍañña Buddha (explained already in 6.2.I) as ‘Dharaṇ’ūpamo khamanena’, ‘Sīlena Sāgar’ūpamo’, ‘Samādhinā Merusamo’ & nāṇena gagan’ūpamo. Madhurathavilāsinī has given the charming explanations : ‘Dharaṇ’ūpamo Khamanena’ (Khantiyā Dharaṇīsamo) catunahutādhikadvijanasatasahssabhalā mahāpaṭhavī viya pakativātena lābhālābha-iṭṭhāniṭṭhā-dīhi akampana-bhāvato dharṇūpama ti vuccati.

Sīlena Sāgarūpamo ti Sīlasamvarena / veḷā nātikkamanavasena Sāgarasamo : “mahāsamuddo bhikkhavī ṭhitadhammo Velaṁ n’ātivattatī.” Samādhinā Merusamo ti samādhipaṭipa kkhabhūtadhammadjanitakampābhāvato Merugiriarena samo; Merugiri-r-iva thiratasarīro. ‘nāṇena gaganūpam’ : ettha bhagavato nāṇassa anatabhāvena ananten’ākāsenā upamā katā, cattāri anantāni vuttāni, bhagavatā, yath’āha :

Sattakāyo ca ākāso cakkavālā c' anantakā
buddhañāṇam appameyyam na sakkā ete vijānitun ti.
Tasmā anantakassa buddhañāṇassa anantena ākāsenā upamā katā.

The Buddhavāmsa is best known for its similes which are apt, original, unique and striking. They are called from different sphere of knowledge even not excluding an oil mill, a machine in the environment. The comparisons are drawn out in full, a mere hint is not sufficient. Sun, Moon, Star, Lightning, Comet (dhūmaketu), Megha, Vuṭṭhi, Rainbow (Indaketu) in the sky have served many beautiful & delightful similes for the genius of the poet and each of them has been used with some novelty & innermeaning in them. The ‘Sun’ is used as a symbol of imagination in its purity, light, might & soul of vitality.³⁷

The following lines are the glorious examples for the simplicity & variety of its similes. With Sun, Moon, Sky & Star :

yathārattikkhayे patte suriyass'uggamanam dhuvaṁ.

(Verse 112, P. 16)

Rāhmutto yathā suriyo tāpena atirocati. (Verse 185, P. 21)

Pabhā niddhāvati tassa sataramsiva uggato. (Verse 25, P. 42)

Ravi-cando va gagane nibbuto so sasāvako. (Verse 24, P. 66)

Obhāseti disā sabbā sataramsiva uggato. (Verse 15, P. 5)

Majjhantike va suriyam passanti lokanāyakam. (V. 54, P. 5)

nihantvāna tamam Sabbam suriyo abbhuggato yathā.

(V. 1, P. 68).

Sobhati sagaramsī va ulurājā va pūrito. (Verse 22, P. 75)

Dasadisā pabhāsetvā sataramsiva chappābhā. (V. 25, P. 98)

‘ñāṇena gagan'ūpamo’ (Verse 2, P. 26)

nabhe va accuggatacandamañḍalam (Verse 20, P. 3)

nabhe accugatadh īram candaṁ va gaganeyathā. (V.53, P. 5)

Puṇ ḥamāse yathā cando parisuddho virocati. (V. 84, P. 21)

Sobhati ulurājāva suriyo majjhantike yathā. (Verse 33, P. 28)

Yathā gaganaṁ ulūhi evam so upasobhatha. (Verse 35, P.28)

Obhāseti disā sabbā canda tārāgaṇe yathā
cando va vimalo suddho sataramsī va tāpavā. (Verse 2, P.56)

Yathā ulūhi vicittam upasobhati. (Verse 30, P. 49)

With Lightning, Comet, Rainbow & Cloud :

Jalantaṁ dīparukkham va vijjū va gagane yathā.(V. 54, P.5)

vijjupātam va dassetvā nibbutā te mahāyasā. (V. 36, P. 28)

vijjulaṭṭhi va ākāse cando va gahapūrito. (Verse 42, P. 94)

Jalitvā dhūmaketū'va nibbuto so mahāyaso. (Verse 30, P.31)

Suphullo sālarājā va vijjū va gagane yathā. (Verse 22, P. 66)

Obhāseti disā sabbā indaketū va uggato. (Verse 24, P. 36)

‘Gajjita Kālamegho va’ (Verse 58, P. 5), this simile is of Moggallāna, a great disciple of Gotama Buddha.

With Ocean, River, Lake & Landing stair on the bank of a river :

The similes drawn from the nature & natural phenomenon have also become apt, appealing & delightful. As for example :

Yathā pi sāgare ūmī na sakkā tā gaṇetuye. (Ver. 28, P. 30)

Yathā pi sāgaro nāma dassanena atappiyo. (Verse 26, P. 39)

Yathā yā kāci nadiyo osaranti mahodadhiṁ. (Verse 186, P.21)

Yathā manussā nadim tarantā paṭitittham virajjhiya
heṭṭhā titthe gahetvāna uttaranti mahānadim.

(Verse 73, 20 on P. 13, 27)

Sālarājā'va dissati. (Verse 23, P. 60)

Sobhati Sālarājā va ulurājā va pūrito. (Verse 22, P. 63)
anupalitto padumam̄ va toyamhi sampavaḍhitam̄.

(V. 8, P. 80)

‘niluppalasamasādiso’ — (Verse 58, P. 5). — this verse says Moggollāna, (a great disciple of Buddha) is like a blue lotus.

yathāpi pabbato selo acalo suppatiṭṭhito. (Verse 153, P. 19)
anūpamo asadiso Himavā viya dissati. (Verse 24, P. 72)
yathāpi paṭhavī nāma sucim-pi asucim-pi ca. (V. 143, P. 18)
yathāpi paṭhavī nāma nikkhittam̄ asucim̄ sucim̄.
(V. 163, P. 19)

With Bird, Beast, Snake : The complexion of Sāriputta (a great disciple of Gotama Buddha) is compared with the king fisher (Korāṇḍa Samādiso, verse 57, P. 5) and with the smooth, bright, broad, clear, nice & attracting eyes of the bird kingfisher. It signifies the glorious beauty of Sāriputta.

Tassa puṭṭho viyākāsi Karavikamadhuraṅgiro. (Verse 78, P.6)
yathā nikkhantasayanassa Sīhassa nadanam̄ dhuvam̄.

(V. 113, P. 16)

yathā sīho migarājā nisajjaṭṭhanacāṅkamane. (V. 138, P. 18)
urago va tacam̄ jiṇṇam̄ vuddhapattam̄ va pādapo
jahitvā sabbasaṅkhāre nibbuto so yatha sikhī. (V. 28, P. 45)
nāgo va bandhanam̄ chetvā patto sambodhi-uttamam̄.
(V. 2, P. 83)

Sīho va pañjaram̄ bhettvā patto sambodhim-uttamam̄.
(V. 2, P. 86)

The poet of Buddhanvamsa also used materials as a simile from the animal world & remarkable instances are quoted above.

For simile machines, humanbody, diseased person, an imprisoned are also used as the standard of comparison and similes are equally apt & be fitting. Such example are :

Tath'eva tvam-pi sukhadukkhe tulābhuto sadā bhava.

(V. 164, P. 19)

Calati ravati paṭhavi ucchuyantam̄ va pīlitam̄
telayante yathā cakkam̄ evam̄ kampati medinī. (V. 167, P.20)

yathā arīhi pariruddho vijjante gamane pathe. (Verse 15, P.10)

yathā pi vyādhito puriso vijjamāne tikitshake, (Verse 17, P.10)

yathā andughare puriso ciravuttho dukha'ddito. (V. 128, P.17)

yathā pi kuṇapam̄ puriso kaṇṭhe baddham̄ jiguṇchiya.

(V.19, P. 10)

The unsubstantiality of human body has been demonstrated by many beautiful similes enriching the treasury of Pali Literature. All of them are significant and interesting. Buddhanvamsa has also drawn many similes fine & befitting for the human body; each of them has been very suitable to the context. Here human body has been compared with a lavatory (verse 21-22, P. 10), worn out boat (verse no. 23-24, p. 10) and with a great thief. Turely speaking, its a reality that our sorrow begins from birth and for body we suffer much in disease, old age & painful death, human body is waste, full of sickness and frail, it can not give real happiness; moreover it is perishable. So here the similes drawn is a remarkable achievement on the part of the poet and faithful readers.³⁹

With Gold : ‘Kañcan’agghiya saṅkāso dasasahassī virocatha’ (Verse 29, P. 33) — The verse compares the Sumana Buddha’s physical & mental glory by light like a golden garland luminating the tenth thousand fold. The Buddha Siddhattha is also beautified with the same simile — (Verse 21, P. 69). Bhikkhu Mahākassapa, the best of the Dhūtarigas and praised by the Lord Buddha is compared with the shining gold — Uttattakanakasannibho (Verse 59, P. 5). The Buddha Padumuttara, the great sage appeared like a golden garland, who had thirty two excellent features. (kañcan’agghi kasaṅkāso — (Verse 27, P. 51). The Buddha Sikhī is also compared with the same simile — (Verse 23, P. 81) and the Vessabhū Buddha is like golden-pillar (or column), ‘hemayūpasamūpamo’ (i.e. Suvaññatthambhasadiso in Verse 26, P. 84). Relating the nature of Nibbāna which is the goal of Buddhists is expressed by a chain of similes, which are very appropriate and super excellent. The poet depicts, the Buddha attains Nibbāna as : Valāhako va anilena suriyena viya ussavo / andhakāro va dipena nibbuto so Sasāvako. — (Verse 27, P. 72). These similes show how variously the idea of Nibbāna is conveyed.

The utterance of the Buddha Dīpañkara about the Bodhisatta Sumedha to be Buddha in future is sure, constant and inevitable. This certainty is established with novel & marvellous descriptions in the 2nd chapter,⁴⁰ on Dīpañkara Buddhavamśa which reveals the ancient style rhythmic and musical refrain & the dignified & delightful description unite beauty, truth & philosophical idea with artistic consciousness in a truly poetical spirit.

When the Dīpañkara Buddha after uttering the prophecy had passed beyond the eye-sight, the Bodhisatta Sumedha rose & sat cross legged. Then denizens of the ten thousand worlds sent forth,

a great shout : ‘Surely thou will become Buddha’, ‘Dhuvaṁ buddho bhavissasi’ (Verse 81, 83-107, P. 14-16) this very phrase in 26 verses beckons to enter into the new vistas leading to the path of purity : Some fine passages are (Verse 85-87, P. 14) :

Mahāvatā na vāyanti na sandanti savantiyo
tāni ajja padissanti, dhuvaṁ buddho bhavissasi.
Thalaja Dakajā pupphā Sabbe pupphanti tāvade
te p’ajja pupphitā sabbe, dhuvaṁ buddho bhavissasi.
Latā vā yadi vā rukkhā phalabhārā honti tāvade
te p’ajja phalitā sabbee, dhuvaṁ buddho bhavissasi.
Vimalo hoti suriyo sabbā dissanti tārakā
te pi ajja padissanti, dhuvaṁ buddho bhavissasi. (V. 93, P.15)
Tārāgaṇā vitocanti nikkhattā gaganamaṇḍale
visākhā candimayuttā, dhuvaṁ buddho bhavissasi.

(V. 95, P. 15)

Aniṭṭhagandho pakkamati dibbagandho pavāyati
so p’ajja vāyati gandho, dhuvaṁ buddho bhavissasi.

(V. 102, P. 15)

Sumedha Bodhisatta intutionally says :

Advejjhavacanā buddhā amoghavacanā jinā
Vitathaṁ natthi buddhānam, dhuvaṁ buddho bhavām’aham.
(V. 109, P. 16).

yathā khittam nabhe led ḍu dhuvaṁ patati bhūmiyam
tath’eva buddha sethānam vacanam dhuvasassataṁ
..... dhuvaṁ buddho bhavām’aham. (V. 110, P. 16)

yathā rattikkhave patte suriyass'uggamanam dhuvam
tath'eva buddha setthānam vacanam dhuvasassataṁ
..... dhuvam buddho bhavām'aham. (V. 112, P.16)

yathā āpannasattānam bhāram-oropanam dhuvam
tathe'va buddha setthānam vacanam dhuvasassataṁ
..... dhuvam buddho bhavām'aham. (V. 114, P. 16)

These verses show how, nicely natural truths are used as similes for certainty & confidence; Here the refrains are ‘Buddha setthānam vacanam dhuvasassataṁ’ & ‘dhuvam buddho bhavām'aham’. Which are instances of the alaṅkāra avutti (Skt. āvṛtti). Again we find fine comparison in the verse (V. 2, P. 29) :

Atulā pi pabhā tassa jineh'ññehi uttarim
candasuriyapabham hantvā dasasahassi virocati. It depicts, the Buddha Mañgala’s radiance was incomparable & superior to that of other conquerors. Worsening moonshine and sunshine he shone over the ten thousand worlds. Another (V. 25, P. 45),

Candappabhā Suriyappabhā ratan'agghimaṇippabhā
sabbā pi tā hatā honti patvā jinapabh'uttamam. (V. 25, P.45)
says about Paduma Buddha : The Paduma Buddha, the conqueror’s lustre surpasses the lustre of the Moon, the Sun, jewels, fire or of a gem and this is a beautiful verse of high imagination, charming description creating imagery, alaṅkāra alaukika atisayokti (hyperbole) for an extra-ordinary person, who is a Buddha & this lustre is not, only the beauty of body, it signifies the illumination or light (pabhā) of Dhamma or Truth & Purity of mind underneath subsumption, the inner part & the background of the verse. The verse is also have beautiful alliteration of ‘p’, the appeal of this

type of Gāthā or verse lie in region where beauty is a visible symbol a man's super qualities. One more verse is :

Aggicandasuriyānam n'atthi tādisikā pabhā
yathā ahu pabhā tassa asamassa mahesino. (Verse 24, P. 60)

These verses brings in mind something more, over & above the meaning of the Gāthās or verses. The verses suggest that the wises, sages brighten up the human mind like the Sun, the Moon, brightness of gem & gold. As the sun free from eclipse & the full moon delights everyone, so also the impact of wise on the people brights equal charm & dignity and sometimes more than that.

The description of beauty of the Buddha Atthadassī is pictured in a sonorous verse; (Verse 23, P. 63) :

“Tassa Pākatikā rāmīśī anekasatakotiyo
Uddham adho dasadisā pharanti yojanām tadā.

Certainly this ‘rāmīśī’ is the ray of inner beauty of nature excellent quality & goodness of a being of religion, a Buddha.

Again we see how skillfully various doctrinal & philosophical ideas have been expressed sometimes as a simple message and sometimes through similes, metaphors & descriptions. Regarding this some verses are :

“..nihantvāna tamām sabbām dhammadakkām pavattayi”
(V.2, P. 59)

...mahātamām nihantvāna patto samodhim-uttamām.
(V. 1, P. 62)

Avijjam sabbām padāletvā patto sambodhim-uttamām.
(V.2, P. 77)

Mārasenam pamadditvā patto sambodhim-uttamaṁ.

(V. 2, P. 80)

nāgo va bhandhanaṁ chetvā patto sambodhim-uttamaṁ.

(V.2, P. 83)

sañchad dītam kulamūlam bahūnam pānabhojanam
datvāna yācāke dānam pūrayitvāna mānasam
usabho va ālakam bhettvā patto sambodhim-uttamaṁ.

(V. 2, P. 92)

...padhānam padahitvāna patto sambodhim-uttamaṁ.

(V. 1, P. 97)

...Pavāhiya malaṁ sabbam patto sambodhim-uttamaṁ.

(V.2, P. 89)

ugghātētvā sabbabhavaṁ cariyā-pāramiṅgato
Sīho va pañjaram bhettvā patto sambodhim-uttamaṁ.

(V. 2, P. 86)

The principles of doctrines are sometimes stated nicely in a method of contrast and show the bright as well as dark sides, & keep properness towards right thing or action. As for example :

Yathā pi dukkhe vijjante sukham nāma pi vijjati

evaṁ bhavet vijjamāne vibhavo p'icchitabbako.

Yathā pi unhe vijjante aparam vijjati sitalam

evaṁ tividhaggi vijjante nibbānam icchitabbako.

Yathā pi pāpe vijjante Kalyāṇam-api vijjati

evaṁ-eva jāti vijjante ajātim-p'icchitabbakam. (Verse 10-12,
P. 9). In the verses of Buddhavaṁsa we get some superb metaphors

and alaṅkāra ‘sabdālaṅkāra-śleṣa’ or double meaning which have beautified the poetic style distinguished e.g, In the following,

Mahāsamuddo ābhujati dasasahassī pakamapti
‘te p’ajj’ubho’bhiravanti dhuvam buddho bhavissasi.

(V. 91, P. 15)

The back-ground here is also of past, present & future combined. The great ocean curled, the ten thousand worlds quaked; ocean (sea & representative of Buddha’s nāna, thought, might) curled & the ten thousand worlds (societies of the world) quaked. It is a historical fact that the Buddha Gotama was a reformer of the society; he made a revolution in the society, so quaking of world’s system is synonymus with the societies stirring. Here revolution, stirring, turning is associated symbolically as inner meaning; this was the situation with a Buddha, this was the situation of Buddha in past & also will be in future.

Examples of Metaphors in the verses are ‘Sokasalla’(verse 80, P. 7), ‘dhammabherim’ (verse 6, P. 29), ‘dhamm’okkam’ (verse 30, P. 31), ‘Dhamm’ukkam’ (Verse 22, P. 98), ‘dhammavuṭṭhiyo’ (Verse 6, P. 41 & P. 50), ‘Buddharamsi’ (verse 28, P. 48), ‘dhammasetum’ (Verse 31, P. 49), nāṇālokaṁ (Verse 30, P. 55), dhammadmeghena (Verse 2, P. 68), dhammadmegham (Verse 26, P. 81), Dhammanāvam (Verse 28, P. 84), Dhammāpaṇam (Verse 28, P. 87), Dhammtalākam (Verse 44, P. 95), Dhammadālam (Verse 44, P. 95), Dhammapuppha, Dhammaratano, Dhammadhaggavaram, Dhammadammam, Dhammadussam (Verse 44, 46, 47, 50, P. 95), Amatabherim (32, p. 52), Amatadundubhi (P. 50), Amataṇḍpadam (P. 6, 79), Amataṇḍtala (P. 16), & Amatambu (P. 74), Sacca-rasam (Verse 3, P. 29). All these metaphors testify to the poet’s inchoate romantic fancy.⁴¹

Now in the atmosphere of death, how naturally, simply, the philosophical truth is sublimed & delicately attuned with limited words almost in each chapters of Buddhas at the end part :

Sā ca iddhi so ca yaso tāni ca pādesu cakkaratanāni
Sabbam̄ samantarahitam̄ nanu rittā sabbasaṅkhārā.

(V. 218, P. 23)

Sā ca atuliyā jinassa iddhi nāṇaparibhāvito ca Samādhi
Sabbam̄ Samantarahitam̄ nanu rittā Sabbasaṅkhārā.

(Verse 37, P. 28)

In these verses Samvega (religious emotion) is :

.....“Sabbam̄ Samantarahitam̄ nanu rittā Sabbasaṅkhārā.”
and is contained in the

Verses : 34, 36, 29, 28, 32, 35, 26, 35, 39, 26, 28, 51, 25, on page 34, 36, 39, 42, 49, 58, 60, 79, 85, 87, 90, 95 & 98. According to Buddhism all things are changable, perishable & cause sufferings. Here this avutti : “nanu rittā Sabbasaṅkhārā” (are not all constituents void?) the answear is affirmative; a philosophical Maxim or Truth is associated with a natural axiom in a sublime way with religious emotion (Samvega).

Buddhvamsa’s accomplishment is chaste & refined though the text is written on one & the same plan. It gives us a glorious name of future Buddha Metteyya.⁴²

The Buddhvamsa, based on quasi-historical themes deserves special mention, as it forms a separate category of Kāvya literature in Pali. It is the origin of species which are later on swelled into Vamsa Literatures or chronicles by the influence of the Kāvya from & style.⁴³

Beautiful, simple & natural, apt & striking similes beautified the style of the text *Buddhavāmsa*. Its figure of speeches, rhythm, verbal music of refrains, novel & charming thoughts, metaphors, comparisons, richness of words with inherent melody of sound & inner meaning & intrinsic sense enriched the poetic style and the poetic fluorescence of *Buddhavāmsa* has charisma to bestow aesthetic delight in human mind. All the adjectives & synonyms is beautifully expressed in the text with their inner nature & outward aspect both physical & mental. Each appellative is a complete action & reaction. They present all the characteristics of the Lord Buddha — his greatness, mental energy, clear vision and fine sensibility.⁴⁴ Its diction & descriptions bringing the essence of the Buddhas whose life story it intends to portray are present in an intense degree and combinedly bejewelled the treasury of Pali literature.⁴⁵

NOTES & REFERENCES

1. Dr. Asha Das, *A Literary Appraisal of Pali Poetical works*, P. I.
2. *Ibid*, P. I; according to the commentary of *Buddhavamsa* (BV. A. 295,32) the verses were added by the participants of the first council held at Rajagaha after few months of great decease of Buddha i.e. at C. 483 B.C. under the patronage of the king Ajātasattu. W. Geiger & M. Winternitz also have the similar view. — W. Geiger, *Pali Literature & Language*, P. 10-11; M. Winternitz, *A Hist of Indian Literature*, P. 5; Dr. B.C. Law, *Minor Anthologies of Pali Canon*, Part III BV & CP, Editorial Note by Prof. C. A. F. Rhys. Davids & Introduction by Dr. B.C. Law.
3. Dr. Asha Das, *A Literary Apprasial of Pali Poetical works*, P. 198.
4. *Satipaṭṭhāna* (steadfast mindfulness); It is fourfold: 1. *Kāye Kāyānupassanā*, 2. *Vedanāsu venānupassanā*, 3. *Citte Cittanupassanā* & 4. *dhammesu dhammānupassmā*. - Sri Beñimadhaba Barua, *Mahāsatipaṭṭhāṇa Suttanta* (Ed. Dr. Bhikkhu Ratanasri) P. 17.
5. The three becomings are *Kāma* (sensual existance), *Rūpa* (corporeal existance) and *Arūpa* (Non-corporeal existance). — B.C. Law, *Minor Anthologies of Pali Canon*, Part III, BV & CP. P. 39.
6. I. B. Horner, *Madhurathavilāsinī*, P. 174.
7. Verse II, 19-21, N. A. Jayawickrama, BV & CP, *Ratanacāñkamanaṇḍam* Dr. B. C. Law, *Minor Anthologies of Pali Canon*, Part III, BV & CP, P. 2-3.
8. *Campaka* (*Campā* : *Micelia Champaca*) flower delightfully fragment, blossoms in rainy season in Bengal. *Salala* (*Pinus Devadaru*), probably

*a pine tree. Nīpa (Kadamba : *Nouclea cadamba* / *Buringatonia recemosa*), a large tree; flowering time is hot season, sweet scented flower. Nāga (Nāga-Kesara : *Mesua ferra Lin*) large flowers, delightfully fragrant, blossoms in hot season, elegant tree. Punnāga (*Calophyllum inophyllum*) a robust elegant tree; flowers pure white & fragrant blossom in most part of the year. Ketaka (*Pandanus adoratus*), flowers chiefly during the rainy season & male flowers are sweet scented. — B.C. Law, Minor Anthologies of Pali Canon, Part. III. BV & CP, P. II.*

9. *I. B. Horner, Madhuratthavitasini, P. 206-207.*
10. *Dr. A. Das, A Literary Appraisal of Pali Poetical works. P. 201.*
11. *Dr. Asha Das, A Literary Appraisal of Pali Poetical works, P. 213.*
- 12.A. & 12.B. *Ven. Lama Anagarika Govinda, "The value of symbols"; Mahabodhi Journal, Vol. 55. Jan-Feb, 1947, PP. 5-8.*
13. *Dr, Asha Das, A Literary Appraisal of Pali Poetical works, P. 217.*
14. *A Buddha, a supreme Buddha, Gotama Buddha or Sākyamuni is a man possessed this knowledge & Preached to men under the name of Dhamma or Truth. — R. C. Childers, A Dic. of Pali Language, P. 96; Abhi. I; G. P. Malalasekara, A Dic. of Pali Propernames, P. 294.*
15. *Buddhaghosa, a great commentator of master mind, gave a fourfold meaning of 'Dhamma' : 'Guṇa' (Saddo) applied to good conduct, 'desanayam', to preaching & moral instruction; pariyaθiyam, to the ninefold collection of the Buddha or Navaṅga 'Satthu Sāsanam'; and 'nisatte' to cosmic or non-animistic Law. ('dhamma' ti guṇadesanā pariya-tti-dissattvasena cattāra)*
*dhammā nāma — Dhammapada Atṭhakathā, vol. I, Pt. I. P. 22.
Prof. Saṅghasen Singh, Buddhism in comparative light, P. 154.*

16. R. C. Childers, *A Dic. of Pali Language*, P. 97, 116; *Abhi* - 373, 381, 781, 782; *Dh.* I. 96.
17. G. P. Malalasekara, *A Dic. of Pali Propernames*, P. 993;
Dr. Bela Bhattacharya, M. A. Pali-selections, Part, I, P. 384.
18. I. B. Horner, *Madhuratthavilāsinī*, P. 33.
19. R. C. Childers, *A Dic of Pali Language*. P. 240; G. P. Malalasekara, *A Dic of Pali Propernames*, P. 611; *The Most Ven. Mingun Sayadaw, Bhaddanta Victta-Sārābhivamśa, The Great chronological of Buddhas*, p. 117; Prof. Sangha Sen, *Buddhism in comparative light*, P. 175.
20. Dr. A. Das, *A literary Apraisal of Pali Poetical works*, P. 211.
21. *Ibid*, P. 212.
22. *Ibid*, P. 213.
- 23.A. In Tibetan version of BV & CP, we get 'jino cakkaṁ' & in *Madhuratthavilāsinī*, *Buddhavaṁsa* Āṭṭhakathā we have 'jinacakkam' instead of only 'cakkam' in the verse 27, BV & CP, (Ed. by N.A. Jayawickrama), *Gotama BV*, P. 98.
- 23.B. *Ibid*, P. 211.
24. I.B. Horner, *Madhuratthavilāsinī*, P. 12.
25. Dr. Asha Das, *A Literary Appraisal of Pali Poetical works*, P. 198-199.
26. *Ibid*, P. 199.
27. *Ibid*, P. 199 & 235; of the 24 Previous Buddhas, the last six Buddhas Vipassī, Sikkhī, Vessabhū, Kakusandha, Koṇāgamana and Kassapa are also mentioned in the *Mahāpadāna Sutta* (14th Sutta) and Āṭānāṭiya Sutta (32nd Sutta) of *Dīghanikāya* in II, PP. 1-54 & III, PP. 194-206 respectively.

28. *Ibid*, P. 199-200.

29. *B. C. Law, A Hist of Pāli Literature*, P. 285-286.

30. *Dr. Asha Das. A Literary Apraisal of Pali Poetical works*, P. 19.

31. *Majjhantikam* va *Suriyam* ti *majjhaṇha samaye paṭukarakiraṇamālinam aṁsumālinam* iva *vicrocamānam*. — *I. B. Horner, Madhuratthavilāsinī*, P. 45.

32. *Taruṇasuriyam* va *uggataṁ* ti *abhinavoditādiccam* iva *sommabhāvena jalantaṁ*. — *Ibid*, P. 45.

33. *Suphhullasālarājaṁ* va *ti samavattakkhandhasamuggata vipulakomalaphalapal lavaṅkurasamalaṅkatasākham* *Sabbapāliphullam* *Sālarājam* viya *Sīlamūlam* *Samādhikkhandham* *paññāsākham* *abhiññāpuppham* *vimuttiphalam* *dasabalasālarājan* *ulloketi/oloketi*. — *I. B. Horner, Madhuratthavilāsinī*, P. 45.

34. *Candaṁ* va *gagane yathā* *ti abbhahikadhūmarajo*. [*Vin. ii 205, AN, ii 53, Miln. 273.*] *Rāhūpassaggavinimmuttam* *tārā gaṇaparivutam* *Saradasamaye paripuṇṇam* viya *rajanikaram* *Sabbakilesatimiranikara vidhamanakaram* *veneyya janakumudavanavikasanakaram* *munivararajanikaram* *ulloketi/oloketi*. — *Ibid*, P. 45.

35. *Jalatam* *Dīparukham* va *ti daddallamānam* *Saradasamaye paripuṇṇacandasassirī* *kacāruvadana Sobhaam lakkhaṇānubyāñjanasamalaṅkata varasariamparamāya buddhasirisā* *virocamānanāropitadīpaṁ dīparukkham* iva *buddha sirisā*. — *Ibid*, P. 45.

36. *B. C. Law, Minor Anthologies of Pali Canon, Part III, BV & CP*, P. 39; *I.B. Horner, Madhuratthavilāsinī*, P. 173.

37. *Dr. Asha Das, A Literary Apprasial of Pali Poetical works*, P. 202.

38. *Rahadam iva vippasannam ti atigambhi^ī raviitthata mahā rahadam viya anāvilaṁ vippassannaṁ*. — I. B. Horner, *Madhuratthavilāsinī*, P. 48.
39. *Dr. Asha Das, A Literary Appraisal of Pali Poetical works.* P. 206.
40. *According to M. Winternitz, somewhat stronger & more poetical is the 2nd chap. of Dīpaṅkara BV — M. Winternitz, A Hist. of Indian Literature, P. 155; Dr. B.C. Law, Minor Anthologies of Pali Canon, Part III, BV & CP, Introduction of Author & translator of BV & CP.*
41. *Dr. Asha Das, A Literary Appraisal of Pali Poetical works.* P. 217.
42. & 43. *Ibid,* P. 219.
44. *Ibid,* P. 217.
45. *Ibid,* P. 1, 7, 8, 16, 200-219.

In this chapter English translation of the quoted verses & words are from Dr. B. C. Law's Minor Anthologies of Pali Canon, Part III Buddhavaṁsa & Cariyāpiṭaka. And all the quoted verses & words with page nos. are from N. A. Jayawickrama's New Edition of Buddhavaṁsa & Cariyāpiṭaka.

CHAPTER - 7

CONCLUSION

The world of 21st century A. C. is in a very critical situation; though our human civilization has advanced to an age of science & technology and prosperity with its material wealth, & it has many & diverse advanced intellectuals, the human race has been in great need for freedom & peace from terrific situation of war, cruelty & violence, conflicts in every sphere of working places, ill-feeling, selfishness, enmity, deceit, sabotage, tussle & strife at every level and stage. We have warfare among men on account of difference in caste, class, creed & colour quite apart from global conflicts arising out of disparity in ideology. There is no real peace & security in the world today; we are in an acute & dire need of peace in our own family within homes, offices, states, nations & also at global level. Big powers are spending an enormous amount of money on the development of new types of sophisticated weapons, atom bombs and pushing the humanity into disaster & war destroying the age old human civilization.¹

It is a historical fact that Man is responsible and has always been responsible for the destruction of civilization in different ages. The development & promotion of materialism has grown & increased to such an extent that by any means men are running after material gains and their thirst of money for wordly pleasures are unquenchable. Man's non-ending desires for material gains, man's

ill-will, envy, jealousy at other's prosperity & gain, sectarian attitude, hatred towards others, on one hand and no sympathy and kindness, no loving friendliness and compassion & no love towards all beings on the other hand are the primary & main causes for present burning, complicated & dreadful situation of man, of family, of society, & of whole state and nation & the world in chain system. Man has become man's worst enemy, because he is divorced from truth and his manhood is obscured. We see now in men all over the world mutual suspicion, fear and animosity.²

Rich, wealthy & powerful persons are also unhappy, most of the men are not in peace; whether richest one or poorest one, none is happy. The reason is, the desire for better gains & more prosperity keep rich persons busy in continuous series of actions which are not right actions and actually invite constant stress & strain, tension & unrest while millions of poor people are also helplessly in inhuman conditions throughout the life dying an ultimately death from extreme poverty, malnutrition, diseases & old ages without care & without peace. The material and external peace cannot give real peace and happiness & peace today seems to be eluding mankind. Our present day society faces a conflict of races, religions, values, cultures & languages and altercations are on increase. The unlimited & non-ending desires for material gains & prosperity, ill-will, enmity hatred towards others; and delusion and ignorance regarding the realities of life are the main causes and all causes have their roots in the individual mind itself. In the history of the world, there are instances that one man's crime is enough to jeopardize the peace of entire humanity.³

United Nations Educational, Scientific and Cultural Organisation (UNESCO) declared very rightly in the preamble to its constitution — “Since war begins in minds of men, it is in the minds of men that defence of peace must be constructed.” Hence for a real peaceful situation of society & nation human mind should be honest, pure

& perfect. So obviously human mind, it's evil tendency should be controlled and corrected. We know from history of the world that all great religious teachers of the world always gave importance to the purity & perfection of the mind. If human mind be turned & leaded towards perfection, if eradicating defilement & evils of mind, good conditions can be genegated within, there is a possibility & hope for better environment & better society to live in.

In the earliest period of the recorded history, the Buddha Gotama was the first great man who desired and advocated for peace, non-violence & equality. The misery & injustice in society in his sane view, were due to the corruption & corruptibility of human nature itself and each individual's actions in thought, word and deed. He resisted against violence and inequality and played a prominent role in history of Indian civilization by preaching equality of man, & that worth not birth is the measure of man which loosened the rigidity of caste system. To the Buddhist, all forms of life wheather high or low are one and by non-injury to life are meant all forms of hurt & harm, of cruelty and oppression & of depreciation. To discipline the mind, the Gotama Buddha introduced Pañca Sīla & ten precepts (dasasikkhā-padāni) in Buddhist Saṅgha.⁴

But today the society has lost its ideals, being corrupted by human, the unit of a family & society. Human mind is responsible for his actions which bring corruptions, misery & destruction.

Now, the question is how a human mind can be perfected in such a society with corruption of individual mind. We see our human life as historically manifested is two fold, individual & social, and from the historical data & message about human thought & mind we find two views : First, the human life can be perfected by an inner revolution in terms of a thorough-going catharsis of mind & spirit and by an outer revolution in the environment w.r. to social

change. In the teaching of Buddha, the social philosophy of Buddhism we find these two views coalesced together for the building of social order as well as an individual's harmonious ordering of personality & personal life.⁵

In the text *Buddhavamśa* of Pali canon *Tipiṭaka*, we get the Verse 8 : “anupalitta padumam̄ va toyamhi Sampavaḍḍhitam̄.” (P. 80) — growing up like lotuses in water, unsmeared there by. We know — the lotus grows in the unclean mud and turbid, unclean & polluted water impure; but when it appears above the surface of the water by blossoming fully, its petal's purity & glory remain untouched by the waters of the pond and unsullied by their impurity & uncleanliness. This is a very beautiful, fine, apt simile : the lotus of the individual can blossom forth only in the pond of human society. The unclean, polluted, turbid & impure water of the pond stand for society or are symbol of the worldly circumstances into which man is born. Fully blossomed lotus pure & glorious above water is compared with an enlightened man, the Buddha. As the lotus stalk gives birth to a pure full blossomed by water or mud which is again symbolic of the impurity of parturition at the birth of man, as well as of his inheritance of his Kammic force (result of his actions or Kammas in earth), even so the individual can get perfections, be fully awakened & enlightened to rise above the circumstances & situations of misery, conflict & enmity and realise his purity & greatness in the midst of his environment of the corrupted society.⁶

The Gotama Buddha's own inner revolution brought his *Sammā Sambodhi* (perfect enlightenment) & outer revolution reformed the values of society of his period. The system of exploitation through caste, slavery compelled by higher powers as

history of world depicted in heart rendering event for instance, are not entirely a matter for inner revolution. His biography records that he decided for devotion & dedication of the remaining life to preach a social gospel which sought to bring about inner revolution in the mind of individuals and also an outer revolution in the social life of his period.⁷

The life of the Buddha Gotama is a remarkable record of a fully developed social consciousness. Throughout his 45 years long carrier life he became successful as a reformer of the society. He moved with kings like Bimbisāra & Pasenadi kosala, associated with wealthy capitalists like Anāthapiṇḍika and also lingered among the lowly. Aristocratic ladies like Visākhā, Khemā & Uppalavaṇhā were his disciples; but this could not resist him from cultivating the company of robbers like Aṅgulimāla, Scavengers like Sunita & Courtesans like Ambapāli, Paṭacārā, Sundari & Vimalā. He remaining in the midst of evils & corruption of the society served to the sick, succoured the helpless & the destitute, consoled the stricken & brought happiness to the miserable. Ministering to the lowliest, the poorest & the weakest first, is the law of Buddha. He gave more attention to the sufferers and emphasised the need for the liberty of the individual without failing to remind him of the right of his society.

The Gotama Buddha preached the virtues of liberty, democracy and value of cultivating a scientific out look. According to him, the only authority valid & sound for any deduction, norm or law of dhamma or religion, is the authority of one's own experience purified by inner awareness. It is found in history, Buddhism abolished slavery & religious persecution, taught temperance, chastity & humanity; and invented the higher morality and the idea of the fraternity of the entire human race. So it is a religion of humanity & universal brotherhood before christian era.⁸

From now, 2550 years ago the Blessed one, The Benign One, the Awakened one, the Most merciful one, begged of the big powers to refrain from slavery and from the slave trade, and beheld, the land that he trod in sojourneying & wandering first twenty years of his career, became sweet home, home of liberty where Law of Love (mettā) & compassion (Karuṇā) reigned supreme. He is no more in the world, but his teachings are everlasting and stand for Him.

The social philosophy of Buddha Gotama is based on the basic concept of the fundamental oneness and unity of mankind. Buddhist social ethics therefore has a universal appeal which gaily transcends all geographic, ethnic & temporal barriers. The concept of the unity of mankind is as relevant today as it was at the time it was first taught by the Buddha Gotama. He taught the cultivation of love, pity, sympathy & even mindedness and he established order of monks & nuns precisely on the basis of democratized and corporate principles. The Gotama Buddha considered himself to be a teacher descended in a long line of such teachers of humanity who founded truths & vinayas or laws of dhamma for good & welfare.⁹ The text Buddhavamśa is written on this very idea, where we find fine examples of verses with apt similes & beautiful metaphors expressing religious truths. It mentions Sīla, Samādhi, Paññā, Four noble Truths, Vimutti, Pāramīs (buddha-making things), appamattā, abhiññābalam, chaṭabhiññā, Satipaṭṭhāna, Rūpa, Khanda, Dhātu, Pañcasīla, bodhi, Sambodhi, unaging, undying & safe ‘Nibbāna’. Sabbadukkhakkhayam maggam & these words like gems & diamonds with its own light are scattered in the realm of Buddhavamśa and each word single or compound blinks in our mind. Its dignified description betrays unsubstantiality of human body, says that all things that exist are conditioned, all things change & will pass away; there are no permanent entities of any sort. Buddhavamśa’s sweet sound words, sound pattern, similes,

metaphors, refrains touch our mind, lead our mind toward perfections. We find in far-off days through the worship of Buddha, man's self expression revealed in arduous & enduring work which signified the victory & liberation of the spirit of mind; His disciples & followers were pure & free from passions.

The Buddha's principles for peace are universal in nature, as they are applicable to all human beings. According to him the root causes of human sufferings, restlessness are universal; they are greed, envy, enmity, jealousy, hatred, anger, delusion, lustful desires, prejudices etc. He preached his doctrine & dhamma or religion or truth to guide the suffering people in attaining eternal peace, the liberation or release from the bondage of innumerable series of birth & death. He stressed much for the mental peace within than the physical peace. We learn from Majjhima Nikāya (the cula-Asspura-Suttanta) the five basic objectives underlying the teachings of the Gotama Buddha : bodhi or enlightenment, damatha or moral restraint, Samatha or peace, taraṇa or freedom & Salvation and nibbāna or perfection :¹⁰

“Buddho so bhagavā bodhāya dhammam̄ deseti,
danto so bhagavā damathāya dhammam̄ deseti,
Santo so bhagavā samathāya dhammam̄ deseti,
tinno so bhagavā taranāya dhammam̄ deseti.
parinibbuto so bhagavā parinibbāya dhammam̄ deseti.”

In Buddhist literature 'Samatha' or Peace is described as the ideal state of man. The Peace concept of Buddhism was established on the basis of the spirit of benevolence or mettā which is defined as loving friendliness, boundless love towards all beings and love

in its pure form. In a discourse Mettā-sutta of Suttanipāta, The Gotama Buddha says :

Mātā yathā niyam puttam / ayusā ekaputtam anurakkhe /
Evam pi sabbabhutesu mānasam bhāvaye aparimānam //

Just as a mother would protect her only child at the risk of her own life, even so let one cultivate a boundless love towards all beings — such lofty is Buddha's idea of love regarding 'beings'.

According to Gotama Buddha's preaching, admonition and ever wish : let all beings be happy, let all being living in ten directions of the universe be happy, let not deceive another, nor despise any person whatsoever in any place. While practising mettā the loving kindness, there should not be any discrimination. He says to his chief disciple Sāriputta, the Elder, "we should be compassionate even to our enemies :"

Tasmā sakam paresam pi Kātabba mettā bhāvanā
Mettā cittena pharitabbam etam Buddhāna Sāsanam.

— i.e. cherish compassion not only towards your own near & dear ones, but even to your enemy. Pervade every where with the mind of benevolence. This is the teaching of the Gotama Buddha, the Great.¹¹ About the mind, Buddha Gotama speaks :

Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
Manasā ce paduṭṭhena bhāsati vā Karoti vā,
tato nam dukkhamanveti cakkam va vahato padam.

(Verse No. 1, Dhammapada); & the next Verse 2 :

Manopubbaṅgamā dhammā manoseṭṭhā manomayā,

Manasā ca pasannena bhāsati vā karoti vā
tato nam̄ sukhamanveti chāyā va anapāyinī.

“Mind precedes all unwholesome states and is their chief ; they are all mind-wrought. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.”¹² He again says in verse 5, Dhammapada,

Na hi verena verāni sammantīdha kudacamam̄,

averena ca sammanti; esa dhammo Sanantano. — “hatred does not cease by hatred at any time; hatred ceases by love, this is an old eternal rule;”¹³ and in verse 223, Dhammapada we have,

Akkodhena jine Kodham̄, asādhum̄ Sādhunā jine,
jine Kadariyam̄ dānena, Saccenālikavādinam̄.

— overcome anger by loving-kindness, evil by good; overcome the miser by generosity and¹⁴ liars by truth.

It can be said that from the teachings of Gotama Buddha if we can follow his dhamma, his admonition for the welfare of both individual & social, if we can follow his Sīla-Samādhī-paññā which popularly known as Noble Eight fold Path we can proceed towards the perfection of our mind and thereby to desired peaceful society; for sīla is the foundation & prerequisite for both Samādhi or Equanimity of mind and Paññā or insight. With equanimous mind Paññā or insight arises, at least one can experience the test of peace, in philosophical term this is called Samādhi. If insight arises, one’s vision becomes perfect & pure as regards the reality of life that everything is changing, impermanent & subject to decay &

death, every thing is suffering, within & without, nothing is substantial in Earthly life. With this realisation one definitely abstain oneself from the evils like greed, lustful desire, envy, hatred, anger, delusion & prejudices and then life may be happy & peaceful.^{15A}

Again four lofty behaviour of human mind or Brahmavihāras, loving kindness (mettā), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā) help in maintaining individual peace as well as world peace, because peace in the individual is not to be obtained by prayer & sacrifice, but is the result of his environment; this is the social philosophy of Gotama Buddha.^{15B}

The Gotama Buddha had always been against violence & hatred. Throughout his career he preached the Dhamma of non-violence, tolerance, love and compassion, as he desired good & welfare of all human beings irrespective of caste and creed; buddhism teaches us to live without war & without quarrels between man to man. For this the Gotama Buddha also laid stress on self-conquerence than conquering a thousand men in the battlefield.

Yo sahasssṁ Sahassena Saṅgāme mānuse jine
Ekam ca jeyyam attānam sa ve saṅgāmaj'uttamo.

(Verse No. 103, Dhammapada). “One may conquer a thousand man in the battle field, yet he, indeed, is the noblest victor who would conquer himself.”¹⁶

Now, all the ideas, admonition, dhamma or religion or truth or teachings of Buddha, are applicable in all the ages and even today. For what the Buddha preached was for the good & welfare of the entire humanity of all ages; through his religion or dhamma he preached a way of life with noble principles leading the followers

to be good, honest, noble & perfect. He introduced something for the good & welfare of the society.

The mission of the Buddha has its beneficent consequences in the subsequent history of not merely India but many other parts of the world, where his teachings were adopted, are adopted by communities of peoples. Buddhism is free from bigotry, it rather advocates that the basic ethical concepts of all the major religions of the world are more or less same. Gotama Buddha deplored that the peaceful life of common people was seriously damaged owing to the conflicts of various states which occurred in the days of rise of Buddhism. People seek riches; King wants the expansion of territories (*Majjhima-nikāya*, Vol. 11, P. 72, *Gāthā* tr. by Mrs. Rhys Davids) : The king having forcibly conquered to earth,

To the shore of the ocean, holding the land.

This side of the sea, may yet all unsatisfied

Hanker after the further side also.¹⁷

Sākiyamuni or Buddha Gotama withdrew himself from the reign by kings as far as possible, and aimed at establishing an ideal society (Saṅgha) among recluses, thereby ameliorating society at large under the spiritual influence of Buddhism. He was not a politician who wanted to improve society with political power, nor a demagogue who used the passions of the populace for his own interests. He made much of the spiritual and moral influence by persuasion which one man wields over another, and aimed at social amelioration by non-violence. The peace concept of early Buddhism was established on the basis of benevolence & was emphasized in Mahayāna Buddhism in later days. Pacifism was specially advocated.¹⁸

Now in our time, though we have reached to a scientific age, most of the countries are democratic, more infrastructure for educational institutions, we are proceeding towards the global unity, we still have warfare to great extent and the problems of man in society cannot be solved outside the context of communal life. We have learnt from history of Buddhism & Pali canon Tipiṭaka the social philosophy of Buddhism seeks to combine in amicable harmony the rights of the individual with the obligations due to society. The Gotama Buddha was able to inculcate in the minds of his contemporaries a social consciousness that acted as a powerful motive impulse to the overthrow of tyranny in social economics, political & religious life.

To solve the present problem of society & nation of the world, knowledge of the world through the intellect gives us mere theory. What is primary & also ultimate is the awareness of ourselves. Actually the problems of the world are in their ultimate analysis by the wise socialists are nothing but the problem of the individual and it is only conquest of ourselves that gives us freedom and enlightenment whereby we could seek alone to solve our psychological problems. Therefore the conquest of self takes precedence over conquest of physical nature and other beings. This is the message of all religions and Buddhism has emphasised its primacy in the sphere not merely of personal life but of social life also. Buddhism in particular seeks to restrain the acquisitive instinct in man & to foster in him altruistic ideals which benefit the whole of the society; the practice of ten pāramitās or perfections or the way of altruistic life are among the cardinal virtues inculcated in the social philosophy of Buddhism. The goal of good life is complete freedom from bondage of craving, delusion, greed, passions, confusions, avarice & motion; false imagination & erroneous speculations are micchāditthis or wrong views.¹⁹

In the matter of upholding the validity of religion, one of the prime & indespensible needs of the hour is to realise the truth established & to take lesson from the essential basis of object of dhamma or religion for an ideal society to live in happiness & real peace.

Judged against the background of the India of the days of the Gotama Buddha, the Buddha's social gospel is of a decidedly revolutionary character. In the social teaching of Buddhism there is a persistent emphasis on the truth that social betterment calls for the reform not merely of the individual but also of the social institutions themselves.²⁰

There is a difference in the situation of society, nation & environmental context between that of Buddha era and our present age. Therefore there is a need for readjusting religion to the purposes of contemporary times. It is now time for men of religion to outgrow the superstitions of a bygone era. If the ancient times were largely dominated by mythology the modern age may be claimed as an age of psychology. In the past the needs of uncritical and untutored minds made it necessary to mythologise the truth of psychology. Today it has become necessary to physchologise the truths embodied in ancient mythology.²¹

In this 21st century also, from the teachings of the Gotama Buddha the preise qualities we have to cultivate in ourselves to establish an ideal society. The great teacher of religion, Gotama Buddha had been apostles of peace & progress, unity & solidarity and understanding and learning; if we follow the dhamma or truth established by the awakened one and learn his philosophy & preaching, then his wisdom, insight & autobiography, may lead us and guide us to show the way for happy life as it is discovered in

the teachings of Buddha that it recognises fully the reality of social life and that of personal or individual life; if Buddhism is concerned with the cessation of suffering it must necessarily teach the ways to the cessation of social suffering no less than the suffering of each individual.

What we need to day is an integrated philosophy of life rich & resilient enough to comprehend the manifold aspects of our life in society, we have to mind & train our minds and let us turn our minds inwards for there lies a world that must be conquered before all else, and turn our minds towards perfection.²²

Gotama Buddha, the man striving for perfection of human spirit & mind can acknowledge and acclaim the supreme man against the back ground of all time. We see Him the great sage, perfectly awakened, seated, today, on the throne of men's hearts; the glory of His manifestation in distant past crossing the bounds of His time and continuing beyond the present.²³

The message of Gotama Buddha reached the far distant lands China, Korea, Japan, Myanmer, Tibet, Thailand, Java, Mongolia & Sri Lanka breaking the obstruction of seas & mountains; men there proclaimed the epiphany; they announced that they had seen the supreme Man shining like the Sun that had rent the veil of darkness.²⁴ Through literature & art thousands men expressed their devotion, placed visible symbols that He had came for all men in all ages.

The Emperor Asoka in the last half of the 3rd century B. C. proclaimed the truths or dhammas of the Gotama Buddha & the glory of the religion of love & non-violence and left stone pillars an abiding emblem of his reverential homage to the Master. The Buddha to whose inspiration the king of kings Asoka owed his greatness needs to be invoked now more fervently than in his time.²⁵

Today, mutual violence, mutual hatred more deadly than mutual violence outrages humanity at every moment and in such a circumstance of the society poisoned by fratricidal malice we yearn for a word from Him who had proclaimed love and compassion for all beings as the path of emancipation.

From the Great poet Rabindra Nath Tagore's Poem we get his view about Buddha : O Serene, O Free

The world today is wild with the delirium of hatred,
The conflicts are cruel and unceasing in anguish,
Crooked are its paths, tangled its bonds of greed.

All creatures are crying for a new birth of thine,
Oh Thou of boundless life,
Save them, rouse Thine eternal voice of hope,
let love's lotus with its inexhaustible treasure of honey
open its petals in Thy light.

O Serene, O Free
in Thine immesurable mercy and goodness
wipe away all dark stains from the heart
of this earth.”²⁶

The poet Tagore wished : May that best of men appear again to save what is best in man from destruction!²⁷

Gotama Buddha's birthless & deathless presence, his truths, ideals & path for genuine happiness of the man, his teachings had touched the life of sufferers of all ages seeking deliverence crossing the barriers & bounds of His time and continuing beyond the present.²⁸

Jawaharlal Neharu, the previous prime minister of India said : “The question that inevitably suggests itself is how far can the message of the Buddha apply to the present day world? Perhaps it may apply, perhaps it may not, but if we follow the principle enunciated by the Buddha, we will ultimately win peace & tranquility for the world.”²⁹

In the present world, rent asunder by human wickedness and cruelty, there is need of a world religion which can restore man his sanity and sense of fellowship. The secret of self knowledge is the secret of love & the secret of self-transcendence is the essence of infinite goodness and charity. The practice of deep & expansive all bounding love and sympathy is an essential part of Buddha’s Teaching. It is when each human individual cultivates the combination of understanding others and treats each one with love and compassion that the world may once become our dreamland of goodness and beauty.³⁰

According to C. A. F. Rhys Davids view expressed in the text Minor Anthologies of Pali-canonical, Part-III Buddhavāṃsa & cariyāpiṭaka, we have

“.....There is consistant appreciation of unfatting will, called ‘striving the striving’ (padhānam padhitvāna), required in the spiritual evolution of man.”

It is obvious that if faithful readers of Buddhavāṃsa inspire to perform humanitarian service and follow the sublime teachings of Buddha for his own happiness and also happiness & peace of the society, then the poet author of Buddhavāṃsa will be successful to his aim & to establish an ideal environment in the World in far future. In the text Buddhavāṃsa, we get the prediction of coming

the Future Buddha ‘Metteyya’ (a very significant & charming name derived from mettā) predicted by the Gotama Buddha;

Imamhi Bhaddake Kappe tayo āsum vināyakā
Kakusando, Koṇāgamano Kassapo cāpi nāyoko.
Aham-etarahi Sambuddho Metteyyo cāpi hessati
ete p’ime pañca buddhā dhīrā lokānukampakā.

— Verse 18, 19, BV & CP, Pakiṇṇakakathā — P. 101.

In this Bhaddakappa, were born three Leaders, Kakusandha, Koṇāgamana and Kassapa. Now I am the Enlightened one and Metteyya will follow me. These five Buddhas are wise and compassionate unto the world.³¹

The text Anāgatavāmaṇsa a sequel to Buddhavaṇsa gives a more detailed treatment of Metteyya Buddha and his contemporary world-ruler Saṅkha. We get the message in the verses 5-7 of Anāgatavāmaṇsa Text,

Imasmīm bhaddake Kappe asaṁjāte vassakoṭiye
metteyyo nāma nāmena sambuddho dvipaduttamo
mahāpuñño mahāpañño mahāñānī mahāyaso
mahāgati sati c’eva dhītimā bāhusaccavā
Saṁkhāto sabbadhammānaṁ ñāto diṭṭho suphassito
pariyogālho parāmaṭṭho uppajjissati so jino.

— In a crore of years in this Bhaddakappa there will be born, the greatest among men, greatly virtuous, greatly prudent and wise, of great fame and strength, endowed with great career and prowess, possessor of great memory and patient, intently devoted to virtues, Metteyya by name. He will have eyes that see into the observed

theme of all reckoned dhammas, he will be prudent and Seer and penetrated into great pleasure, that greatest spiritual being, the conqueror will be born.³²

The Jātaka states that all the Buddhists wish to meet with Metteyya Buddha to listen his preaching and finally to attain Nibbāna. The poet author of the Jātaka wishes

Iminā puṇṇakammena ito 'ham dutiyo bhava
uppajjtvā suravase sundare Tusite pure.
Metteyyalokanāthassa Sunanto dhammadesanam
tena saddhim ciram Kālam vindanto mahatim sirim.
Buddhe Jāte mahāsatte ramme Ketumatipure.

— As the result of this pious act, I shall be born in the pleasant Tusita heaven and hear the sermons of Metteyya Buddha for all time to come. I shall accompany him when he will be born as Buddha, great being in his full glory in the beautiful city Ketumati.³³ The poet author of Jātaka, again writes:

Puññenānena pappomi nibbutim yāvatā v'aham
—Me, too, would follow the path of piousness till I get Nibbāna,³⁴ and

Imam likhitapuññena Metteyyam upasamkami
patitthahitvā saraṇe Suppatitthāmi sāsane.

—May I be able to reach Metteyya Buddha, and become initiated in the secret lore of Buddha only to establish it one solid foundation, through this meritorious act.³⁵

Ācariya Buddhaghosa in his Atthasālinī, the commentary on the Dhammasaṅgārī-ppakaranya, expresses his wish exactly in the

same words.³⁶ Again the usual aspirations of Buddhaghosa, a great pali commentator, expressed at the end of his works : “may all beings enjoy the taste of the Dhamma of the Omniscient one, may the good dhamma last long”, and have in the Jātaka-atthakathā given place to a personal ambition : “May I be born in Tusita heaven, and, when Metteyya comes, may I receive nomination to become a Buddha, & after having perfected the Pāramitās may I become Buddha.³⁷ In the colophon of the poet Kassapa’s text Anāgatavāmsa we find the hope of the poet as : May I be born (Bhava to Bhava) from one existence to another / As one who is free from / Incorrect and doubtful words / And who is steadfast in truth.

Since Metteyya is the Buddha designate,³⁸ all the Buddhists seek communion with the future Buddha Metteyya and seek his advice and sanction for their thoughts and deeds. The faithful Buddhists wish to go to Metteyya’s kingdom and to stay there until they would be with him in his final life on earth.

Mahāyāna Buddhists advocate that ontologically every one has buddha-nature and hence in principle a person can become a Buddha by perfections with pure & serene mind, ideal righteousness, self-discipline, sympathetic behaviour, good deeds, love towards others and Bodhi-mind (bodhi-citta) or unselfish mind by which one can do good deeds glorious & illustrious toward relieving man / beings from the evil & sufferings of life. Buddhahood is present in the hearts of all creatures and it is the Buddhahood which unites all in an ineffable communion. Every human individual is a Buddha to be. The school of Mahāyāna Buddhism developed a social psychology as well as social philosophy in which infinite charity or goodness becomes the acme of Nibbāna or true knowledge. For the cultivation of mettā, social good will & the

banishment of boundaries between self and other beings, the Bodhisatta is enjoined to cultivate Pāramīs or Pāramitās or Perfections.³⁹

The Gotama Buddha, in the text Buddhavaṃsa of Tipiṭaka & The Dīghanikāya, Cakkavatti Sīhanāda Sutta makes a prophecy :
.....“there will arise in the world an Exalted one named Metteyya, Arahant. Fully Awakened, abounding in wisdom and goodness, happy with knowledge of the world, unsurpassed as a guide to mortals willing to be led a teacher for god and men, an exalted one, a Buddha”.....

The word ‘Buddha’ is not a personality. Siddhattha, the son of Suddhodana, the king of Kapilavatthu of Nepal vanquishes Māra & Mārasenam [Mārasenam pamaditvā patto Sambodhim-uttama / dhammacakkam pavattesi anukampāya pāṇinam - Verse. 2, N. A. Jayawickrama’s BV & CP, Sikhī BV, P. 81] and realises the Truth under Bo-tree and becomes a ‘Buddha’. It implies a state of perfection. This Māra is a myth and we have to conquer Māra.

In Buddhist canon & Literature Māra & Mārasenam⁴⁰ has great significance and in Gāthā, (BV & CP, Verse 2, P. 81; Dhammapada, Verse. 8) the idea is highly poetic and abstract about Māra. We have learnt Māra attacked prince Siddhattha or Bodhisatta Gotama, uttered fear-inspiring threats & suddenly assembled with his army with every sort of weapon; Bodhisatta having subdued Māra, firmly fixed his mind at rest, thoroughly exhausting the first principle of truth, he entered into deep & subtle contemplation. The conquest of Māra was immediately followed by Prince Siddhattha’s attainment of supreme enlightenment, — a unique achievement which marked the begining of his career as Buddha.

Māra stands for the mental conflict within a man. According to the Buddhist theogony he is the god of sensual love, he is the king of the world of desire & he holds the world in sin. He was the enemy of Buddha & endeavoured in every way to defeat him.

Māra, also generally regarded as the personification of death, the Evil one, The Tempter, The Buddhist counterpart of the devil or Principle of Destruction; the legends concerning Māra, are, in the books, very involved & defy any attempt at unravelling them. In the latest accounts, mention is made of five Māras : 1. Khandha-Māra, 2. Kilesa-Māra, 3. Abhisankhāra-Māra, 4. Maccu-Māra & 5. Devaputta-Māra.

Mārasenam or Mārabalam or Māra's army are Tenfold, the first consists of the Lusts, the second Aversion, the third Hunger and Thirst, the fourth-craving, the fifth Sloth & Indolence, the sixth Cowardice, The Seventh Doubt, The 8th Hypocrisy & Stupidity, Gains, Fame, Honour & Glory falsely obtained, form the Ninth and the tenth is the Lauding of oneself and the contemning of others. Māra bears many names in Pali Literature, Kaṇha, Adhipati, Antaka, Namuci & Pamattabandhu. Māra is called Namuci because none can escape him —Namucī ti Māro; so hi attano visaya nikhamitukāme devamanusse na muñcati antarāyam tesam karoti tasmā Namuci ti vuccati. [SNA, ii 386]

'Siddhattha Vanquishes Māra' of Jātaka-Nidāna Kathā describes Prince Siddhattha's struggle with Māra' the Tempter, the Evil one (pāpima). The personification of Māra is evident from the description of his coming to give battle with his army on his mount (vāhana). Māra's forces are said to be lustful desires (tañhā), discontent (arati), passion (rāga), hunger & thirst & the like. So it

was rather an internal struggle of Siddhattha against the destructing forces in his nature, though it is described here in terms of an external contest between two warriors, The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (aparājita-pallaṅka) with this firm determination “Let my skin, nerves & bones wither away, let flesh and blood dry up, I will not leave this seat till I attain to supreme enlightenment.”

It is well known that, the battle ended in the triumph of Prince Siddhattha. An earlier and vivid poetical account of the episode is found in the Padhāna-Sutta of the Suttanipāta.

From ‘Dhammapada’ (Verse 7 & 8) we get

Subhānupassim viharantam indriyesu asamvutam
bhojanamhi c’amatthañnum Kusitam hinaviriyam
tam ve pasahati Māro, Vāto rukkham va dubbalam.
Asubhānupassim viharntam indriyesu susamvutam
bhojanamhi va mattañnum saddham araddhaviriyam
tam [ve] na-ppasahati Māro, vāto selam va pabbatam.

—Just as a storm throws down a weak tree so does Māra over power the man who lives for the pursuit of pleasures, uncontrolled in senses, immoderate in eating, indolent & dissipated. But just as a storm cannot prevail against a rocky mountain so Māra can never overpower the man who lives meditating on the ‘impurities’, controlled in senses, moderate in eating, endowed with faith & earnest effort. Here we get from verses for development of sentiment, picturesque description & excellent use of similes. The destruction of desires and conquest of Māra are nearly same, though expressed differently. We find the human behaviour in Māra’s activity.

Māra, ‘the Evil one’ is the personification of all evils and passions, overpowering and enticing those beings who are not vigilant. Māra is subject passions (Kilesa) and death (death is symbolic : death is defeat in control over one’s own mind). Māra is the symbol of all sorts of crime. He has a dominion of his own. One should fight with Māra by the weapon of knowledge.

Verse of Buddhavamsa depicts, He (the Buddha), defeating the army of Māra and obtaining the best & perfect enlightenment, turned the wheel of Dhamma out of compassion for beings. This ancient mythology of Māra, in present age is necessary to be revealed as Truth in reality. Every one have to conquer Māra, the Evil one, for like the devil in world religious thought Māra is regarded as a demonic being for all who seek to live in holy life.

The Gotama Buddha is the way-finder for real emancipation from the sufferings of life, the Teacher & the Philosopher & the Guide of Transcendental Truth, Nibbāna. We have the message, the prediction, the prophecy that the Metteyya will appear as a Buddha, who is not a Buddha yet, but is still in the Tusita heaven biding his time as a Bodhisatta / Bodhisattva;⁴¹ he will born in earth & will attain Sambodhi & become Buddha. So all the traditional qualities of Buddhahood he will acquire.

We know ‘Buddha’ is an epithet & many epithets which imply the qualities of Buddha are used to address the Buddha by the authors & Poets of Literature, disciples & followers of Gotama Buddha as : **Arahat** — Arahant is he, who is completely free from passions, covetousness, rejects all kilesas, removes all fetters and has fulfilled his task; and in whom the cause of moral infection are exhausted, the impurities washed away. An Arahant is no more subject to death.

Anuttaro, Atulo, Anupamo — the incomparable one.

Abhikkantaṁ — a Supremely Awakened one.

Asama / Asadisa — who has no equal, for the Dhamma have been proclaimed by the Buddha for the good & welfare of this world.

Appameyyo — Immesurable.; **Appatipuggalo** — Peerless.

Asamasamo — unparalleled; **Anadhibhavo** — Greatest.

Anukampako — compassionate.

Bahussutādinam aggo — foremost among the learned.

Cakkhumā — a man who has eyes (of in sight).

Chālabhiññāpatto — he who gifted with six super normal powers : (i) Knowledge of iddhididha (various sorts of magical power / effective will) (ii) Dibbasota (deva-ear) (iii) Paracetoñānānam (Power of knowing another's thought) (iv) Pubbe-nivāsanusatiñānam (Power of remembering previous births) (v) Dibbacakkhu (deva-sight, clear voyance) (vi) āsavakkayañānam (Power of destruction of sinful tendency or activity)

Sattabojjhāṅgapatto : he who acquired seven (bojjhāṅgas) (i) Recollection of four contents relating to the formation of body, sense-feelings, ideations & psychical hindrances & helps. (ii) Investigation of the psychical categories of the Four Noble Truths, the thought fixities, indriyas (senses), balas & bojjhāṅgas (Power & wisdom). (iii) Undaunted energy, strenuous exertion to reach the goal. (iv) Cheerfulness without hilarity. (v) Serenity & composure of body. (vi) Concentration of meritorious thoughts. (vii) Equalmindedness, indifference to praise & blame.

Aṭṭhguṇasampannam : A man who has eight qualities of Buddhahood : (i) Imutability (asamśkr̄tatva); (ii) Freedom from any effort (anābhogatā); (iii) Enlightenment not dependent on others (aparapatyayābhi Sam̄bodhi); (iv) Wisdom (jñāna or pañña); (v) Compassion (karuṇā); (vi) Supernatural powers (Iddhibalaṁ or Sakti); (vii) Fulfilment of self-benefit (svārathasampad); & (viii) Fulfilment of benefit for others (Parārthasampad).

Dasabala : who possesses ten powers as, (i) Knowledge of what in fit or unfit. (ii) Knowledge of the necessary consequences of action or Kamma. (iii) Knowledge of the right path leading to any end. (iv) Knowledge of the elements. (v) Knowledge of the different inclination of being . (vi) Knowledge of the relative powers of the organs. (vii) Knowledge of all degrees of meditations & ecstasy, as well as of their power to purify & fortify them. (viii) Knowledge of remembering former births of (ix) removing corruptions & (x) of knowledge which is unobstructed.

The Gotama Buddha is called dasabala on account of his possessing these ten powers.

Ditṭha-pada — one who has seen the state of Nibbāna.

Dosakkhayampatto — whom all evil had perished.

Dhīro — the wise who dhitisampanna.

Jino — the conqueror; **Jinavaro** — The great conqueror.

Lokanātha — the Lord of the Universe.

Mahāvīro — The great hero.

Mahesakkao — who is possessing great authority or power.

Mahāyaso — who is highly renowned.

Mahāmuni / Mahesino / Munivaro — a great sage or seer.

Narasīho — the lion of man.

Narāsabho — the bull of man.

Nikkāmino — free from desire or āsava.

Nirutti-pada-kovidō — who is skilled in the logical analysis of the text of the dialect or the original language of the Buddhist scriptures.

O Serene O Free — who is calm & tranquil, & free from fetters.

Pañcanetto (Cakkhumā) — who has gifted with five kinds of Vision (i) Māmsa cakkhu, the human eye, (ii) dibba-cakkhu, the divine eye, (iii) paññā cakkhu, the eye of wisdom, (iv) Samantacakkhu, the eye of universal knowledge, (v) Buddha cakkhu, the eye of the Buddha (i.e. of Buddha-ñāna & insight).

Pucchasu Kovidō — who is skilled in putting questions.

Purisajañño — remarkable man.

Tathāgato — the perfect one, and he who (i) has come in the same way (ii) has gone in the same way (iii) in endowed with sign of Tathā (truth) (iv) in supremely enlightened in Tathādhamma (truth) (v) has seen Tathā (truth) (vi) preaches Tathā (truth) (vii) overcomes all.

[*Sumaṅgalavilāsinī* (commentary on the Dīgha Nikāya) gives these reasons for calling Buddha Tathāgata]. In *Sumaṅgalavilāsinī*, the above reasons are explained detail as follows : These reasons are explained in detail as follows :—

1. As previous Buddhas, e.g. Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana, Kassapa, came, as the previous Buddhas obtained Buddhahood by fulfilling ten Pāramitās (perfections), by sacrificing body, eyes, wealth, kingdom, son and wife, by practising the following kinds of cariyās :

(i) Lokatthacariya i.e. exertion for knowledge; (ii) Buddhattha cariya i.e. exertion for Buddhahood, and practising four Sammappadhānas (four kinds of right exertion), four iddhipādas (four miracles) five indriyas (five senses), five balas (five potentialities), seven bojjhaṅgas (seven supreme knowledges), and the Noble Eightfold Path (ariya atṭhaṅgika maggo).

2. The Buddha Gotama walked seven steps towards the north just after his birth as Vipassī, Kassapa, & other Buddhas did. He looked all round by sitting under a white umbrella and made the following declaration :—

“ I am the first in the world.

I am the chief in the world.

I am the most prominent in the world.

This is my last birth, there is no future birth to me.”

The Buddha Gotama destroyed desire for sensual pleasures by renunciation, destroyed hatred by non-hatred, torpor by steadfastness, doubt by the analysis of dhamma etc, like the former Buddhas, e.g. Vipassī, Kassapa & others.

3. The Buddha fully realised the true characteristics “Tathālakkhanam” of four elements, sky, consciousness, forms, sensation, perception, confections, discussive thought, decisive thought, joy, happiness, and emancipation.

4. The Buddha realised four sublime truths known as tathādhamma, suffering, origin of suffering, cessation of suffering, & the path leading to the cessation of suffering. He also realised dependent origination (paṭiccasamuppāda).

5. The Buddha saw all the forms which include four elements which are produced by the combination of four elements in the human world as well as in the world of gods. He heard, knew, touched, tasted, & thought of all that were in existence in the human world as well as in the world of gods.

6. From the time of his enlightenment by conquering Māra till the time of his parinibbāna, what he preached, was complete & perfect in meaning & exposition and to the point, and leading to the destruction of passion, hatred and delusion, was true.

7. His bodily action was in agreement with his action & speech & vice-versa. He did what he said and vice-versa.

8. He overcame every thing commencing from the highest Brahmaloka to the Avīci hell and endless lokadhātus (wordly elements) all around by Sīla (precepts), Samādhi (concentration), paññā (wisdom), and Vimutti (emancipation). There was no equal to him and he was the unsurpassed king of kings, god of gods, chief of all Sakkas, & chief of all Brahmās. (S. V., pt. I, PP. 59-68; B. C. Law's A Hist of Pali Literature, P. 411).

Sabbalokānukampako - the universal compassionate person.

Sacca-kovido — The knower of the Truth.

Sabbañjaho — who leaves all.

Sammāsambuddha — the Exalted one.

Satthā — The Supreme teacher.

Sabbalokahitānukampi — the benefactor of mankind.

Sugata — having a happy life after death.

We have known, from *Buddhavāmṣa* the Future Buddha Metteyya, the worthy one will be born among men in order to succour the religion of Buddha in the government of the world. The first month, 1st day is the birth day of the Metteyya Buddha. As a Bodhisatta, it is believed that he is residing in the Tusita heaven before his descent on earth as the Future Buddha; He is the most renowned of Bodhisattsa. He will born & lead in coming age and in earth as a Buddha he would attain Bodhi or enlightenment, an ideal state of intellectual & ethical perfection. Metteyya Buddha is the embodiment of mettā (benevolent love, boundless love) which is now of prime & supreme need for the mankind, hence he is the hope, earnest & positive, for the suffering humanity of coming age.⁴² Mettā is the key word to get peace.

We are beings of 20th-21th century A. C. We feel our mind at every moment and our mind is a kingdom to us. In the realm of mind I wish to conquer myself & try to be free from all worldly passions, I Sojourn in the beautiful garden of the gāthās or verses of the text *Buddhavāmṣa* from where I collect ‘Supupphitā pāvavānam’ (verse 27, P. 72) the flowers with the essence of doctrine, wish earnestly to have blessings ‘buddhañānea pupphasi’ (verse 180, P. 20) and ‘pūraya dasapāramī’ (verse. 181, P. 21), delight in drinking Saccarasam (verse. 3, P. 29), and fight with Māra & Mārasenam (verse. 2, P. 80) which is a reality in our life. I can split my mind for thinking and observing with insight in ten

directions and my after thought enable me to think that in this crux of the society, only the teachings of Lord Gotama Buddha which has certainly immense potentiality of modifying our society, may bring peace against sufferings of the world; by following his Ideal, Truth & Path we shall achieve genuine happiness in an ideal society & nation of the world. Let us follow the teachings of Buddhism to have peace, to establish an ideal society,

My mind repeats the words : from Buddhavāmaṇsa,
Metteyya c'āpi hessati. — [Gāthā, BV & CP, P. 101, verse. 19]

Anāgate Metteyyo nāma Bhagavā Uppajjissati
— [Gāthā from Atthasālinī, P. 431]

..... metteyyo nāma nāmena sambuddho dvipaduttamo
mahāgati sati c'eva dhītimā bāhusaccavā
..... uppajjissati so jino,

— [Gāthā from Anāgatavāmaṇsa, Verse. 5 & 6]
tenānelakāyavāco so'ham homi bhave bhave ti
— [From colophon of Anāgatavāmaṇsa text]

— May I be born (Bhava-to-Bhava) / From one existence to another / As one who is free from / Incorrect and doubtful words / And who is steadfast in truth.⁴³ / Imaṁ likhitapuññeṇa Metteyyam upasamkami, [from Jātaka].

.... Mama mātāpitācariyā hitā ca ahitā ca me
Puññan tam anumoditvā criam rakkhantu te mama.

— [Gāthā from Atthasālinī, P. 431]. Future Buddha Metteyya will continue the teaching of Gotama Buddha.⁴⁴

Now, let the mankind wait for the Future Buddha Metteyya to come and let us progress towards the perfection of mind from this twenty first century A. D. onwards positively and do actions of body, mind & word with sympathy and love, the boundless love (mettā). Our hope, an earnest & positive hope for the Future Buddha Metteyya and thoughts & deeds coalesced with a reflection of the philosophy, teachings and truths of Buddhism which epitomises Universal Love, Peace, Brotherhood, Spirituality and Emancipation, might solve the problems of Suffering humanity. In the light of the religious perspective and concept of Metteyya Buddha who represents one of the highest and the most widely acknowledged aspiration of the religious and philosophical thought of Asia, let me progress with all towards the perfection. Let us work selflessly for the good of all, let us serve to be perfect & be perfect to serve. Let Mankind progress to real humanity.

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- 6 & 7. *Ibid, P. 278-281.*
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13. *Ibid, P. 3.*
14. *Ibid, P. 54.*

15.A & 15. B. Dr Sukonal Chaudhuri, 'Buddhism & World Peace' — in *Maha Bodhi Journal Centenary Vol.* P. 165.

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19. Dr. W. S. Karunaratne, 'Man in Society : The Buddhist View' — in *Sambhava*, P. 283.

20. *I bid*, P. 281.

21. *I bid*, P. 283.

22. *I bid*, P. 284.

23. Great Poet Rabindranath Tagore, 'Buddhadeva' P. 4.

24. *I bid*, P. 8.

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32. Dr. Asha Das, *Maitreya Buddha in Literature, Hist. & Art*, P. 73 & P. 80.

33. *I bid*, P. 35, 37.
34. *I bid*, P. 35, 37.
35. *I bid*, P. 36, 38.
36. *I bid*, P. 39.
37. G. P. Malalasekara, *The Pali Literature of Ceylon*, P. 124.
38. Dr. Asha Das, *Maitreya Buddha in Literature, Hist & Art*, — P. 7.
39. Dr. Radha Kamal Mukherjee's Art. "The Social Values of Buddhism", in *Sambhasha*, P. 254- 255.
40. *The name Māra means literally 'the killar' or 'The death agent'* , it indicates by its negative form that the Buddha emphasis is by contrast a positive one, viz, attainment of life, at a level which Māra cannot reach — E. Windisch, *Māra & Buddha*, T. O. Ling, *Buddhism & the Mythology of Evil*, (1962), PP. 96-163; Prof. Sanghasen singh, *Buddhism in Comparative Light*, P. 175-176. Pre University Pali selections, Calcutta University Publication, P. 86; Jātakānidānakathā, II, 2-5, P. 14; Ven. Ācharya Buddharakkhita Thera, 'Dhammapada' P. 3 & 4; G. P. Malalasekara, *A Dic. of Pali Proper Names*, Vol. 2, C 4, P. 619; *Encyclopaedia of Buddhism*, P. 847, 897 & 899.
41. Dr. Asha Das, *Maitreya Buddha in Literature, Hist & Art*, — P. 31.
42. *I bid*, P. 7, 11, 13, 20.
43. *I bid*, P. 98.
44. R. S. Hardy, *A Manual of Buddhism*, P. 97.

ABBREVIATIONS & WORDS OF MEASUREMENT

Abbreviations	Books
AN	Ānguttara-Nikāya.
AS	Atthasālinī.
VP	Vinaya Piṭaka.
BV	Buddhavaṃsa.
CP	Cariyāpiṭaka.
BV-A	Buddhavaṃsa-Atthakathā.
DN	Dīgha-Nikāya.
Dp.V	Dīpavamīsa.
Gdh.V.	Gadhavaṃsa.
Jā	Jātaka.
Jā-A	Jātakatthavaṇṇanā.
JPTS	Journal of Pali Text Society.
JRAS	Journal of Royal Asiatic Society.
Kh.N	Khuddaka Nikāya.
LV	Lalitavistara.
Madhu-A	Madhuratthavilāsinī.
MN	Majjhima-Nikāya.
Mhvs	Mahāvastu.
MhV	Mahāvaṃsa.
Milin	Milinda Pañha
SN	Samyutta-Nikāya.

Abbreviations	Books
SP :	Sutta-Piṭaka.
SNp. :	Sutta-nipāta.
Su.Vilā :	Sumanęgala-Vilāsinī.
Skt or sans. :	Sanskrit.
V. or Ve. :	Verse.

Words of Measurement	Measure
Gāvutam :	A measure of length, a league, fourth part of a Yojana. [4 gāvutas = 1 Yojana]. — R. C. Childers, A Dic of Pali Language, P. 19; A linear measure, a quarter of Yojana, a league. — T. W. Rhys Davids & W. Stede, Pali English Dictionary P. 250.
Yojanam :	A measure of length, four gāvutas I look upon yojana as about to 12 miles, It contains 44,800 aratnis. — R. C. Childers, A Dic of Pali Language, P. 604.
	A measure of length : as much as can be travelled with one yoke (of Oxen) a distance of about 7 miles which is given by Buddhagosha as equal to 4 gāvutas (Dh. A. II 13). — T. W. Rhys Davids & W. Stede, Pali English Dictionary. P. 559.

Words of Measurement	Measure
Ratanam :	A measure of length equivalent to the hattha or cubit. (two vidatthis) — a cubit. 1 cubit = 18" (18 inches), a measure of length equal to the arm from the elbow to the tip of the middle finger or 18 inches. — R. C. Childers, A Dic. of Pali Language, P. 402; —[Skt. aratni], A linear measure which A bh. P, P. 23 gives as equal to 12 aṅgulas or 7 ratanas = 1 Yaṭṭhi; Ratani [Skt. aratni] given at Halāyudha (2, 361) as “a cubit” or measure from the elbow to the tip of the little-finger [Miln. 85 (aṭṭha ratanis)]. — T. W. Rhys Davids & William Stede, P. 547.
Yaṭṭhi [Another Pali form is laṭṭhi] :	A measure of length = 7 ratanas. — T. W. Rhys Davids & W. Stede, Pali-English Dictionary P. 547.
Usabha :	a certain measure of length, consisting of 20 yaṭṭhis or 140 cubits. — T. W. Rhys Davids & W. Stede, Pali-English-Dictionary, P. 156.
1 mile :	= 1760 yards or 3520 Hatthas or $\frac{1}{2}$ Krosa / [1 Hattha = 18"]
10 miles :	= 16 Kilometres.

Words of Measurement	Measure
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Kappa : a “fixed time”; time with reference to individual and cosmic Life. As ayū at DN-A I 103 as a cycle of time = Samsara. as a measure of time : an age of the world (Vin. III. 109) — T. W. Rhys Davids & W. Stede, Pali English-Dictionary, P. 187;

The term ‘Kappa’ literally means ‘a cycle of existence’; a world cycle; an aeon. In Buddha Usage, it is a measure, rule or practice, a certain period of time — in common with all Indian thought, the Buddha Kappas are held to be of incredibly long duration : ‘an age’; ‘an eternity’; Kappa, a certain vast periods or cycles of times are three, mahākappa, asaṅkheyyakappa & antarakappa; each mahākappa is subdivided into 4 asaṅkheyya kappas : Samvaṭṭo, Samvaṭṭatṭhāyī, Vivaṭṭo & Vivaṭṭatṭhāyī. By the word kappa standing alone a mahākappa is meant.

With reference to Buddhavaṃsa we get the name & division of Kappa as : One-Buddha aeon is Sāra, two Maṇḍa and three Vara; Sāramanḍa denotes four while Bhaddaka five; If not a single Buddha appears, the aeon is Suñña. — Most Ven. Mingun Sayadaw. Bhaddanta Vicittasārābhivavāma, The Great chronicle of Buddhas, P. 202.

In Suñnakappa, there is no Buddha and in Buddha Kappa or Asuñña Kappa, one or more Buddhas appear. There are 5 sorts of Buddhakappa, Sārakappa, maṇḍakappa, varakappa, Sāramanḍakappa and

Words of Measure

Bhaddaka Kappo or Mahābhaddakappa in which one, two, three, four & five Buddhas appear respectively.

In the text Buddhavamsa the names of the last Former or Previous 27 Buddhas are preserved. Taṇhaṅkara, Medhaṅkara & Sarahaṅkara belonged to a Sāramaṇḍakappa, the date of which was four asaṅkheyas of Mahākappas plus a hundred thousand Mahākappas ago. Dīpaṅkara the last of the four, was the first of the 24 Buddhas. Since Dīpaṅkara's kappa there have been 11 Buddhakappas, the present one being the 11th.

The interval between Dīpañkara's kappa & the next Buddhakappa was one asaṅkheyya of Mahākappas (Suññakappas). 29 Suññakappas elapsed between the present kappa & the last Buddhakappa, which was a Maṇḍakappa of two Buddhas, Sikhī & Vessabhū — Kappasatasahassādhikāni cattāri asaṅkheyyāni, four asaṅkheyyas of kappas plus a hundred thousand.

According to *Buddhavamsa*, the present Kappa is a Bhaddakappa; of its five Buddhas, four are appeared, viz Kakusandha, Konāgamana, Kassapa, Gotama and the fifth Metteyya the Future Buddha has yet to appear. — all Data are from R. C. Childers, A Dic of Pali Language, P. 185-186; Trevor Ling, A Dic of Buddhism, P. 116; A. P. Buddhadatta Mahātherā, concise Pali -Eng. Dictionary, P. 77; T. W. Rhys Davids & William Stede, Pali. English-Dictionary, P. 187

Koti : Crore, ten millions. 10,000,000

Fathom : A measures of length equal to 6 feet.

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*Madanimmadanam Sokanudam Samsara Pari-mocanam,
Sabbadukkhakkhayam maggam Sakkacca paṭipajjhā ti.*

— Verse, 81, *Buddhavamsa & Cariyāpiṭaka*, P. 7,
(The way) that destroys pride, banishes sorrow, delivers from the
going on, waning of all ill, do ye zealously pursue the way.